John the Solitary on the Soul

Texts from Christian Late Antiquity

32

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John the Solitary on the Soul

Translation and Introduction by

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INTRODUCTION

> May the soul be for you a sign, for those who dispute
> about it have stumbled. Indeed one professes that it exists
> but another that it does not. One subjects it to death
> and another puts it above its power. One considers
> that it comes from something, yet another that it is in
> fact created out of nothing. Who sees its greatness makes
> it a small part of what is Great. While the one who sees
> its dissolution considers it as a puff of air. There is one for
> whom it is the breath of life whereas another contends that
> it is the blood. One sees its fervent zeal and says the soul
> is made of fire. Another seeing its spiritual existence is
> convinced that it is of the Spirit. According to one it is a
> portion of God while another says it is His inspiration.
> Some hold it to be one substance and others that it is of many.
> Some make it to be just one thing but others a blending of
> seven elements. Some magnify and sing the praises of its
> nature; others degrade it and regard it lightly... Come let us
> marvel at the one who says that the soul does not exist
> ...that the soul does exist is seen in speech which is its mirror.
> ...For how can it not exist since it is understood in its ministry;
> and while its existence is from its Creator, by its own free will
> it perishes.[1]

It seemed appropriate to begin and end these brief remarks with quotations on the soul from St. Ephrem and Jacob of Serug, beautiful ones at that. They serve to indicate the rich tradition of the early Syriac fathers on the soul and indirectly to provide a better understanding of John the Solitary.

[1] My translation of *Hymn of Faith* 1, E. Beck, CSCO Syr. 154, verses 4–8, 10–13.

Often his work has been considered gnostic[2] if not heretical. Now thanks to the critical edition of Isaac Part II with both diachronic and synchronic references, where so many of John the Solitary's key concepts are seen to be embedded, it is no longer possible not to consider him as within mainstream Syriac tradition.[3]

Of course there has always been a problem of identity, one or three, perhaps exaggerated because of questions of his orthodoxy. While Strothmann maintains that there is only one John, Hausherr insists on three:[4]

John of Apamea of Syria, 5th century Monophysite monk author of *On the Soul*, according to Hausherr.
John of Apamea, referred to by Theodore bar Koni as a gnostic.
John of Apamea of Mesopotamea, Nestorian monk, condemned by Timothy I in 786–7.

Actually in the manuscripts, according to Brock, the various works are attributed to John the Solitary, John of Apamea and John of Lykopolis (394). John the Solitary and John of Apamea are both early 5th century and probably the same person[5] while John of Lykopolis, also author of works on spirituality, would be an incorrect association. Brock includes in his discussion John the Egyptian "whose teaching Philoxenus opposed," and the later John of Apamea condemned by Timothy I in 786–7.[6] Lavenant agrees that this latter John is not our author while Strothmann maintains that he

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[2] John compares and contrasts himself with the teaching of the Valentinians, see R. Lavenant (tr.), *Dialogues et Traités*, SC 311 (Paris: Éditions du Cerf, 1984), Syr. 36, p. 79.

[3] See S. Brock (ed.), *Isaac of Nineveh 'The Second Part'*, CSCO SS 224–25. Not all of the pertinent references have been cited, only those that were accessible to me. One could consult the CSCO text with profit for further references which directly concern John the Solitary.

[4] See R. Lavenant, "Le problème de Jean d'Apamée," *OCP* 46 (1980), 367–90. Both views of authorship are outlined in detail. Also included is the text of Theodore Bar Koni which discusses John's orthodoxy.

[5] An entry in a 10th cent Lexicon by Bar Bahlul indicates that his monastery was near Nikertai in the region of Apamea where Theodoret later lived as a monk, see S.P.Brock, *The Syriac Fathers on Prayer and the Spiritual Life* (Kalamazoo: Cistercian Publications, 1987), 78.

[6] See S. Brock, "A Brief Outline of Syriac Literature," Môrân 'Eth'ô 9 (Kottayam: SEERI, 1997), 31.

is.[7] The richness and complexity of John's writings may have led to a triple identity.[8] Easier to split up authorship than to imagine that one person could be responsible for all the creativity found in the corpus.[9] And in fact there is a coherency of thought and theological perspective throughout the corpus which makes the hypothesis of triple authorship seem less relevant.[10]

Most concur that the texts were written in Syriac, probably mid 5th century,[11] and before Chalcedon as there is no reference to Christological controversy in the writings.[12] Nor is there much evidence of philosophical speculation. John seems to have known Greek and Greek philosophical authors but wrote in Syriac and does not dwell on philosophical issues. There is in fact a great emphasis on Scripture throughout his work.[13]

Nin reports that the majority of works attributed to John the Solitary are in 45 manuscripts, mostly from the library of the Monastery of the Mother of God in Egypt. Two Mss. contain only the works of John. The others contain works of Ephrem, *Book of Steps*, Gregory of Nanzianzen,

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[7] See Lavenant, "Problème," 384–85.

[8] A possibility alluded to but not necessarily maintained by Lavenant in *Dialogues,* 18.

[9] Vööbus says John's writings, based on manuscript evidence, must have been considered to be "among the most important ascetic and mystical writings in Syriac." Vööbus also draws interesting conclusions about John's identity, see A. Vööbus, *History of Asceticism in the Syrian Orient* vol. 3 (CSCO, Subsidia 81, 1988), 98, 107–109.

[10] Beulay notes how Dadisho, while quoting John, refers to him by two different names within the same text. See R. Beulay, *La Lumière sans Forme* (Belgium: Éditions de Chevetogne, 1987), 96–7.

[11] See A. de Halleux, "Le Milieu Historique de Jean le Solitaire" III *SympSyr* OCA 221 ed. R. Lavenant (Rome, 1983), 299–305. He suggests 430–50 for John's literary career. John is sometimes seen as a link between Aphrahat, Ephrem, *Book of Steps* and Philoxenus, Isaac the Syrian. De Halleux examines the possiblity of a dependence of Philoxenus (d.523) on John the Solitary, see A. de Halleux , "La Christologie de Jean le Solitaire," *LM* 94 (1981), 5–36.

[12] Voobus, *History*, 109; on John's Christology particularly in comparison with Philoxenus, see de Halleux, "Christologie."

[13] See Lavenant, *Dialogues*, 22–24. Nin also affirms this, see M. Nin, "La sintesi monastica di Giovanni il Solitario," *Le Chiese sire tra IV e VI secolo. Dibattito dottrinale e ricerca spirituale*, (Milan: Centro Ambrosiano, 2005), 103.

Basil of Caesarea, Evagrius, John Chrysostom, Sixtus of Rome, Mark the Solitary, Jacob of Serug, Isaiah of Scete.[14]

The main edited works attributed to John the Solitary of Apamea are:

S. Dedering, ed. *Johannes von Lycopolis*, *Ein Dialog über die Seele und die Affekte des Menschen* (Uppsala, 1936).

I. Hausherr, tr. *Dialogue sur l'âme et les passions des hommes OCA* 120 (Rome, 1939).

L. Rignell, ed.,tr. *Briefe von Johannes dem Einsiedler* (Lund, 1941).

_____ ed., tr. *Drei Traktate von Johannes dem Einsiedler* (Lund, 1960).

W. Strothmann, ed.,tr. *Sechs Gesprache mit Thomasios, Der Briefweschel zwischen Thomasios und Johannes und drei an Thomasios gerichtete Abhand lungen*, Patristiche Texte und Studien, 11 (Walter de Gruyter, Berlin 1972).

J. Lavenant, tr. *Dialogues et Traités*, SC 311 (Paris: Éditions du Cerf, 1984).[15]

DIALOGUE ON THE SOUL

The framework of this treatise is the threefold schema which John offers as spiritual methodology for all of Christian life. It has roots in St. Paul and perhaps this is why it took such hold among later Syriac authors. But the bulk of this treatise is concerned with teaching about the passions. Other authors have dealt extensively with the struggle against passions but perhaps none with the vision of John—hope (*sabrâ*) conquering passions—truly creative and unique in early Syriac literature. But far from being heretical his approach is thoroughly grounded in Scripture and his anthropology is sacramental.

In the first discourse after speaking of the presence of the soul in the body and how the soul has no need of anything visible, John quickly moves to the way of life of the inner person (*barnâšâ gawwâyâ*), a dominant concern in this Dialogue, and how the soul is drawn by hope, through self-emptying (*msarrqûtâ*) to arrive at this life of the hidden person. Included is a long sec-

[14] See Nin, "Sintesi monastica," 97.

[15] Other edited works of John are listed in the *Bibliography of Works* cited at the conclusion of this volume. For a more extensive bibliography, see Nin, "Sintesi monastica," 95–117.

tion on tears[16] and finally a long section on the love of God which is not acquired by labor of the body but by insight into His mysteries.[17]

In the second discourse begins the discussion of the different passions and their causes, which are of the soul's nature and which are outside of its nature. Likewise in the third discourse. While there seems to be no progression in the discussion it does move towards an insistence on hope. "For if you are aware of the hope prepared for you, you will be freed from all harmful passions." (Disc. 3, 71) And again "understand the hope to come and you will be masters of your passions." (Disc. 3, 73)

The fourth discourse begins with a striking understanding of medical terminology—in order to indicate all the things the soul is free of, mainly fear of the world and illnesses of the body. In the end the soul's true fear is "that it might not be found worthy of the future majesty; that it be deprived of true wisdom; that it become a stranger to the mysteries of God." By way of conclusion John returns to a final description of the three levels or stages, the framework he has used throughout the Dialogue. And he exhorts his listeners "to seek the bonds which bind our senses to the love of God so that when we are released from a body full of passions we might be found in the place of rejoicing in God." (Disc. 4, 93)

STAGES OF THE LIFE OF THE SOUL

The writings, particularly in the Dialogue, follow a threefold schema: corporeal, psychical and spiritual.[18] But rather than a sequential pattern it is a modal one: way of life at the level of the body; way of life at the level of the soul; way of life at the level of the spirit.

John gives his own best definition:

> The difference between the life of the soul and spiritual existence is like the difference between the life of the soul and bodily nature. But bodily nature is not separate from the body, nor a spiritual existence separate

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[16] According to Harb tears occur only at the first two stages of the spiritual journey, see P. Harb, "Doctrine Spirituelle de Jean le Solitaire," *PdO* 2 (1971), 251–254.

[17] See Disc. 1, Syr. 18–20.

[18] In the *Letters* there is a brief discussion of the existence of the soul and the relationship of spirit to soul. See L. G. Rignell (ed.), *Briefe von Johannes dem Einsiedler* (Lund, 1941) 100–2. For comments on the *Letters*, see I. Hausherr, "Un grand auteur spirituel retrouvé: Jean d'Apamée," *OCP* 14 (1948), 4–42.

> from the soul. Now when one inclines towards the desires of the body and accomplishes in deeds the passions of its stirrings, he remains in the order of bodily nature. But when a person is turned from the body and fulfills his soul's activity by good deeds, he is said to be at the level of the soul because by his actions he has turned towards the soul; as he is said to be at the level of the body when he inclines by his actions towards the body. Now as the nature of the soul is spiritual, since the order of its nature is not the activity of deeds but of spiritual awareness, if one is elevated above the activity of good deeds in his understanding he is no longer at the level of the soul but at the level of the spirit because he has turned towards the knowledge of the soul's nature which is spiritual; yet he is said to be at the level of the soul because he is clothed in a body and is stirred by the senses of the body itself. This, then, is how these designations differ. (Discourse 3, p. 66)[19]

At the level of, meaning not consecutive but modal, allows one to live in the knowledge of the new world while being fully part of corporeal and psychical realities. One will notice how the level of the spirit is understated in this passage in comparison to the two other levels. This follows John's conviction that the third level really only opens up fully after the resurrection.

M. Nin offers a helpful synthesis. A paraphrase of his description is included here. 'The one who is corporeal refuses to practice works of asceticism. There are two types of being corporeal: those who sin and those who do not sin but have bad thoughts with no sense of repentance or fear of God. Those at the psychical stage practice virtue, fasting, asceticism, prayer, manual work, renunciation of material goods. They have a sense of repentance and the fear of God and make progress by means of silence (*šetqâ*) and stillness (*šelyâ)*. The pneumatic stage begins the way of life of interiority: renunciation (*msarrqûtâ*) of the love of money and of the love of praise which leads to purity of the soul.' According to Nin, purity (*dakyûtâ*) and limpidity (*šapyûtâ*) are key words to this stage: purity the beginning and limpidity the crown.[20]

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[19] Harb favors this explanation of the three stages in the process of liberation from the passions. See Harb, "Doctrine," 225–60. Lavenant says that the *Dialogue on the Soul* is concerned mostly with the second level or psychical stage. See Lavenant, *Dialogues*, 31.

[20] See Nin, "Sintesi monastica," 104–5.

Without coming to terms with the meaning of these levels in John, a reading of this treatise will be even more difficult.[21] Beulay gives the basis in St. Paul whose modal understanding of Christian life consists in ways of acting, feeling and knowing which are determined by the flesh or by the Spirit.[22]

> 1 Cor. 3:3: ...for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh, and behaving like ordinary men?
>
> 1 Cor. 2:14: The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned.
>
> 1 Cor. 2:15: The spiritual man judges all things, but is himself judged by no one.[23]

In addition to the scriptural basis, Beulay offers an anthropological interpretation: human nature held by the passions of the body; the ascetical effort of the soul; the spiritual nature's openness to God. These three stages, according to Beulay, are best understood in a modal sense. Ways of acting, feeling and knowing are determined by the flesh or by the Spirit (Gal 5:17). Human nature is under the hold of sin so that body, mind and sin influence its way of life. But when the Spirit of God enters a person, that way of life is transformed.

To conclude: the level of bodily nature occurs when one's life is dominated by the desires of the body; the level of the soul when one does the good deeds of the soul's activity; at the level of the spirit one is elevated above good deeds and is concerned with spiritual awareness. John characterizes the level of the spirit as *šapyûtâ* and in one of his letters he says Christ himself is the model of *šapyûtâ*.[24]

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[21] In addition to its complexity, Hausherr considers the Dialogue to be tedious compared to the more theological and mystical aspects of the *Letters*. See Hausherr, "Un grand auteur."

[22] See Beulay, *Lumière*, 92–101; 117–25. See also Harb, "Doctrine," 230–41.

[23] This tripartite schema is based on 1Cor. 2–3: *pagrana*, *naphshana* and *ruḥana* in the Peshitta. See S. P. Brock, "Some paths to Perfection in the Syriac Fathers," (forthcoming in *StPatr*).

[24] See Lavenant, *Dialogues*, 42–43; Syr. 96.

PASSIONS

> Understand the hope to come
> and you will be masters of your passions[25]

Of course the subtext of the Dialogue is a study of the passions (*ḥaššê*). One finds throughout the four discourses many references to the passions[26] but especially in Disc.2. "Concerning the passions of the soul, how they differ and on the cause of their stirrings: what sort are those which are of its nature and which are outside of its nature." In order to distinguish the passions, John speaks here of three divisions in humans: "one of the nature of the soul; another of its activity by means of the body; another of the body itself (48)." And of the passions themselves he assigns to the body: sleep, hunger, thirst, lust, intemperance. And to the soul: anger, jealousy, judgment, envy, love of authority, pride, boasting, and desire (43). He also discusses passions as 'obstacles': "the evil deeds, the hateful passions and impure thoughts which stand as hindrances before the human mind (62–63)." John even lists the passions in the nature of animals: "of birds, of snakes and of the fish of the sea—their nature is moved by six passions: by anger, by malice, by desire, by lust, by discernment, by pride (47–48)."

In addition, concerning the struggle against the passions, John often makes lists of virtues and vices. See for example his comments on Ephesians 6.11 quoted in Nin's article.[27] Nin also gives an excerpt from an unedited text of John on *Fasting* which contains a similar list.[28]

Here again, John's commentary on the passions is not the simplest and can be tedious as well. In fact one may profitably have recourse to another Syriac writer, Isaac the Syrian, in order to gain insight into what John intends in the 2nd Disc. Khalifé-Hachem has done a translation and commentary to this chapter from Isaac and notes the similarities to John.[29]

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[25] See John, *Soul*, 73.

[26] In the *Letters* (Rignell, 1941), 66–82, there is also a comment on the origin of the passions where he synthesizes saying the soul is pure by its nature but is contaminated by union with the body, hence the struggle for supremacy which can last ten years. See the interpretation of Hausherr, "Un auteur," 19–21.

[27] Nin, "Sintesi monastica," 106–7. For the full commentary, see M. Nin, "Commentario de Juan el Solitario a Ef 6,11," *SM* 33 (1991), 207–22.

[28] Nin, "Sintesi monastica," 107.

[29] In fact Khalifé-Hachem, without denying the influence of Evagrius, considers Isaac as a disciple of John not only concerning his three part schema but also re-

> All existing passions are given for the support of each of the natures to which they belong naturally and for whose growth they were given by God. The bodily passions are placed in the body by God for its support and growth; the passions of the soul, that is, the soul's powers are placed there for the growth and support of the soul. When the body is constrained to go out from its passibility by abstaining from the passions in favor of the soul it is injured. Likewise when the soul leaves what is its own and cleaves to that which is of the body it is injured... Therefore let no one blaspheme against God saying that He has placed passions and sin in our nature. For in each of the natures which He fashioned, He placed something for its growth.[30]

And in another context Isaac says:

> 30. The passions are part of the ongoing course of the world; and where the passions have ceased there the world has ceased proceeding on its course. The passions are: love of riches; amassing of possessions; the fattening of the body, from which proceeds carnal desire; love of honors, which is the source of envy; administration of government; pride and pomp of power; elegance; popularity, which is the cause of ill-will; fear for the body.
>
> 31. When these passions desist from their course, then correlatively the world ceases to exist.[31]

Here one sees an approach to the passions which seems transformative rather than a work of extirpation, not unlike the approach of John. For example the Evagrian term *apatheia* never occurs in John. In fact, regarding this positive approach Beulay comments concerning John of Dalyatha who was influenced by John the Solitary. Beulay notes that he has only found one usage of the term *la- hašôšûtâ* in all the writings of John of Dalyatha.[32] For John of Dalyatha as for other East Syrian writers, impassibility is not

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garding other fundamental issues such as the passions. See P. Élie Khalifé-Hachem, "L'âme et les passions des hommes d'après un texte d'Isaac de Ninive," *PdO* 12 (1984/85), 201–18.

[30] My translation as found in *Isaac of Nineveh*, *On Ascetical Life* (New York: St.Vladimir's Seminary, 1989), Disc. 3, 47.

[31] Hansbury, *On Ascetical Life,* Disc. 3, 40.

[32] Century 2, 18, H 68a. For the comments of Beulay see P. Beulay, *L'Enseignement Spirituel de Jean de Dalyatha* (Paris: Beauchesne, 1990), 285–86. See also Beulay, *Lumière*, 21–3.

necessarily a complete absence of all sensation of the passions, rather they are altered in their root and then redirected.[33] In his *Letters*, John of Dalyatha says of those who become inebriated with God that: "They have exchanged beauty for Beauty and intimacy for Intimacy. They have exchanged pleasure for Pleasure...".[34] This seems a good example of the transformative way he sees the ascetical life, not simply a denial of human beauty or intimacy but exchanging them for an even greater reality. Throughout the East Syrian spiritual tradition this tendency may reflect the understated sense of impassibility in Theodore of Mopsuestia[35] rather than the more radical *apatheia* of Evagrius.[36]

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[33] In this sense, see the passage of Isaac quoted, note 31: "that bodily passions... are for its support and growth... passions of the soul... for the growth and support of the soul."

[34] Letter 47.5 in M. Hansbury (tr.), *The Letters of John of Dalyatha* (Piscataway NJ: Gorgias Press, 2006). This actually may have been taken from John the Solitary. In a recently edited text John Sol. says: "We have forsaken beauty on account of His beauty and pleasure for His pleasure and the sweetness of all our restful desires for His sweetness." See the Syriac text, S. Maroki, "Jean le Solitaire (d'Apamée) (V siècle) Quatre lettres inédites. Textes syriaques et traduction française," *PdO* 35 (2010), 477–506, Letter 3.2.

[35] One may look with profit at the work of Nemesius of Emesa, *On the Nature of Man*. He lived in or near Antioch in the early 5th cent. If he didn't influence Theodore of Mopsuestia, they at least shared a Scriptural and theological substratum, according to F. McLeod in *The Image of God in the Antiochene Tradition* (Washington: CUA Press, 1999), 97–115. Telfer, the translator of Nemesius, even maintains that an author mentioned anonymously by him is Theodore. On the passions in Nemesius see, W. Telfer, *Cyril of Jerusalem and Nemesius of Emesa* (Philadelphia: Westminster Press, 1955), 346–48. The new early date (ca. 390) of *On the Nature of Man* noted by by Zonta makes Nemesius of interest for John Sol. as well. See M. Zonta, "Nemesiana Syriaca: New Fragments from the Missing Syriac version of the *De Natura Hominis*," *JSS* (1991), 223–51.

[36] According to Bettiolo, it is possible that John did know the early Syriac translations of Evagrius. See P. Bettiolo, "Lineamenti di Patrologia Siriaca" in *Complementi interdisciplinari di patrologia*, A. Quacquarelli ed. (Rome: Città Nuova, 1989), 544–47. While Brock says that John actually shows "no trace" of Evagrian influence, see S. Brock, "John the Solitary, *On Prayer*" *JTS* N.S., XXX, Pt 1 (1979), 84–101.

BAPTISM

The Dialogue makes John appear to some like a denier of the mystical life in that he seems to delay until the next life much that is mystical.[37] But if read together with the *Letters*[38] we see how the mysticism of John consists in living eternity within time. Twenty times in the Dialogue he uses the phrase "the life which follows the resurrection." But it must be kept in mind that for John there are two resurrections: one on the last day, the beginning of eternal life; and the other at baptism, an introduction to the spiritual life. In fact, in the *Letters* he says that the remission of sins is not the most important part of baptism but rather the resurrection through the power and action of the Holy Spirit.[39]

At the beginning of the first *Letter*, John has a long reflection of several pages on baptism and its symbolism.[40] He emphasizes that baptism is not only for the remission of sins, which would for him impoverish its true richness. Remission is only a secondary aspect, otherwise what point to baptize children who are without sins. Hausherr clarifies that the plural use of "sins"(*ḥtâḥyn*) makes it clear that at least here John speaks about personal sins and not original sin.[41]

And as he concludes the Letter, John separates out two elements of what he considers to be the most important aspect of baptism by affirming that it is not the water but the hovering of the Holy Spirit in baptism that is at work.

> It is not the nature (*ḳyânâ*) of the water which renews us
> but the hovering of a hidden power (*rûḥfâ d-haylâ ḳasyâ*).[42]

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[37] See Harb, "Doctrine," 259.

[38] See Rignell, *Briefe* (1941). For comments on the *Letters*, see Hausherr, "Un auteur," *passim*.

[39] See Rignell, *Briefe* (1941), 35, l. 7.

[40] See Rignell (1941), the first letter 1–26, with partial translation in Hausherr, "Un auteur," 9–14. Also in L. G. Rignell (ed.), *Drei Traktate von Johannes dem Einsiedler* (Lund, 1960), the second and third discourses deal with the necessity and the effects of baptism.

[41] See Hausherr, "Un auteur," 11. Perhaps there is an influence of Theodore of Mopsuestia beneath John's thinking here. For a brief overview of some of the aspects of "original sin" in Theodore see R. A. Norris, *Manhood and Christ* (Oxford: Clarendon Press, 1963), 178–86.

[42] Rignell, *Briefe* (1941), 35, l. 6–7.

So if after baptism one lives a way of life without blemish, one is already in the new life except not yet accomplished in its knowledge. But one is no longer guided by the pedagogy of the Law, rather by the mystery initiated at baptism.

To accommodate for the discrepancy between this initiation into the new world and not yet really being there, John concludes this letter with three figures from the O.T. who received blessings—Jeremiah, David and Joseph—for whom there was a gap between the gift received in their lives and its future manifestation.[43] So also the glory received at baptism may not be visible in this life but the Christian lives in hope. John returns constantly to the theme of hope in his writings.

THEODORE OF MOPSUESTIA

This brings to a discussion of what may have been the influence of Theodore of Mopsuestia on John the Solitary. Lera in his analysis of Theodore[44] suggests that eschatology, hope, baptism and all that these imply in Theodore have influenced John the Solitary. In Theodore, hope for future benefits is to be found almost like an *idée fixe,* according to Onatibia. The direction towards a single goal of immortal life in heaven gives Theodore's theology "such a unity and power that it justifies a study on this aspect."[45]

Since hope (*sabrâ*) has been suggested by several authors as the most important aspect of John it did not seem inappropriate to include at least a limited reflection on Theodore, not his exegesis or his Christology but only his anthropology. Although interest in John is growing there is still not much written about him or his works so it seemed helpful to gather some light from Theodore. And there are the suggestive remarks by Adam Becker:

> Since the work of Antoine Guillaumont on the Origenism of late antiquity it has been commonly recognized that when we speak of Origenism we often mean Origen's thought as mediated by later thinkers, such as Evagrius of Pontus. The equivalent study for Theodore of Mopsuestia,

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[43] Rignell, *Briefe* (1941), 36–38.

[44] See J-M Lera, "Théodore de Mopsueste," *DSpir* XV (1991), 385–400.

[45] In the words of Oñatibia who plans to do this, see I. Oñatibia, "La vida christiana, tipo de las realidades celestes. Un concepto basico de la teologia de Teodor de Mopsuestia," *Scriptorum Victoriense* 1 (1954), 100–33.

> one that addresses how this influential thinker was received in the Greek, Latin, Syriac and Armenian Churches, has yet to be written.[46]

Theodore uses four adjectives to describe the nature of the resurrected Christ and he repeats the same words to describe the heavenly state to which Christians aspire: immortal, incorruptible, impassible and immutable. These describe that state of the risen Christ made available to humanity. The adjectives occur numerous times in the *Catechetical Discourses*. But as noted by Phillips,[47] often there are two-word pairs: immortality and incorruptibility with reference to bodily well being; impassibility and immutability refer to spiritual well being. The full list occurs at least six times in the homilies on Baptism and the Eucharist.[48] More often, according to Phillips, he picks a word from one pair and the other, most often immortality and immutability. Because of this some modern interpreters of Theodore have misunderstood his concept of salvation.[49] Perhaps because of this shorthand, those searching for the roots of impassibility in the early Syriac tradition have overlooked Theodore, not taking cognizance of impassibility (*lahašôšûtâ*) in his word- pairs and have looked instead at *apatheia* in Evagrius.

Theodore divides the history of mankind into Two Ages or states.[50] To better understand his anthropology it is also important to understand these states or *catastaseis*: Israel and the first *catastasis*; Christ inaugurating the second. The two are not disconnected and there are symbols and images to reveal the unity. "The OT contains symbols for the Church's life, and the life of the Church and of the Christian is an image of life in heaven."[51]

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[46] A. Becker, "The Dynamic Reception of Theodore of Mopsuestia in the Sixth Century," in *Greek Literature in Late Antiquity*, ed. S. F. Johnson (Aldershot, Hampshire: Ashgate, 2006), 29–47.

[47] See Eric Phillips, *Theodore of Mopsuestia on Man and Salvation* (Catholic University: unpublished dissertation, 2006), 278–86.

[48] For example see A. Mingana, *Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the Sacraments of Baptism and the Eucharist* (WS VI, 1933), p. 188, l. 11; p. 193, l. 12–13; p. 195, l. 11–12; p. 203, l. 1.

[49] Phillips mentions Swete and Greer and gives examples. See Phillips, *Theodore,* 281–83.

[50] On the Two Ages, see Norris, *Manhood and Christ*, 160–72. In his discussion however he shows little of the connection with baptism, giving a more philosophical interpretation.

[51] See L. Abramowski, "The Theology of Theodore of Mopsuestia," *Formula and Context: Studies in Early Christian Thought* (Variorum, 1992), 8. Included are com-

What the Holy Spirit effects in Christ's body at his resurrection is effected also in the soul of the baptized in baptism.[52] The baptized person dies to the conditions of the first *catastasis* and receives the gift of immortality.

Baptism is a type of resurrection in the way that Christ's baptism was a type of his own resurrection. Since baptism is a "sign of resurrection," it is a "sign of renewal and rebirth as well... baptism is on a par with entry into heaven; by baptism we are enrolled in the Church and so in heaven, for the Church is the type in this world of things heavenly."[53]

Abramowski very carefully lists all the discussions of baptism in the works of Theodore: *Commentary on the Gospel of John*, *Commentary on the minor Pauline Epistles* but especially in the *Catechetical Discourses*.[54] In the latter she characterizes it as an uninterrupted discussion of baptism which is another indication of the importance of baptism to Theodore[55] and to the East Syrian tradition he influenced.[56]

Only after having entered the second *catastasis* by baptism, the Christian obtains his heavenly nourishment through the Eucharist.[57] It is through the notion of participation (*šautâputâ*) that Theodore's theology of baptism is so fruitful.[58] But his theology of baptism is less concerned with Christology than with soteriology and the same might be said of John.

DIVINIZATION

In the first discourse of the Dialogue here translated, John the Solitary in describing the way of life of the inner person says that one "begins to be a sharer in the mystery of God while being in communion (*šautâputâ*) with

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ments on the article of Oñatibia "La vida cristiana," as well as extracts from his article.

[52] See note 39 for quote from Rignell, *Briefe* on how John understood this.

[53] Abramowski, "Theology," 10–11.

[54] Abramowski, "Theology," 13–15.

[55] All the more reason to compare and contrast the *Catechetical Discourses* with John who has written extensively on baptism, in at least three separate discourses.

[56] See again the research of Adam Becker, "Dynamic Reception."

[57] References to the Eucharist in Theodore are minimal, compared to references to baptism, as is also the case for John the Solitary.

[58] Abramowski notes that this importance of the theology of baptism is not passed on to Theodoret, Andreas of Samosata or Nestorius, see Abramowski, "Theology," 35.

God by his knowledge."[59] This may prove to be another point of influence by Theodore on John, particularly concerning baptism. There has been much discussion of whether or not Theodore sees salvation in terms of divinization. Phillips looks at the question and notes how often other early Christian writers, particularly the Greek fathers, *discussed* divinization which Theodore does not do because of his desire to emphasize the transcendence of God.[60] Therefore he could not define divinization as a transformation from human nature into divine. Rather he understood it as a sharing in the divine nature through grace. This offers possibilities and opens up the discussion of divinization in John the Solitary.[61]

In her article Abramowski gives a complete list of all the occurrences of *šautâputâ* in Theodore.[62] She sees it as another *idée fixe* of his: sharing, participation, communion. Participation makes accessible those heavenly benefits towards which Theodore's entire theology is directed. Participation in the resurrection of Christ which occurs at baptism, allows already a participation in immortality, imperishability, etc. Further study of *šautâputâ* in John the Solitary might yield evidence of contact with Theodore's thinking on divinization and perhaps the same reticence to discuss it.

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[59] Another example of communion (*šautâputâ*) is found in Lavenant, *Dialogues* 63 (Strothmann 133) where John says that the "future hope" includes "communion (*šautâputâ*) with God." Use of *šautâputâ* in John, particularly with regard to his anthropology rather than necessarily Christology, merits further study. Some of the Christological aspects of *šautâputâ* in John and in Philoxenus have already been addressed by de Halleux, "Christologie," 21–26.

[60] Phillips, *Theodore*, 289–94.

[61] On divinization or *theosis* in the Syriac tradition with particular emphasis on St. Ephrem, see S. Brock, *The Luminous Eye* (Kalamazoo, MI: Cistercian Publications, 1992), 148–54. See also T. Buchan, "Paradise as the Landscape of Salvation in Ephrem the Syrian," in *Partakers of the Divine Nature,* ed. M. J. Christensen and J. A. Wittung (Madison NJ: Fairleigh Dickenson University Press, 2007), 146–59. And see S. Vethanath, "St. Ephrem's Understanding of Church as New Paradise and *Locus* of Divinization," *ChrOrt* XXIX/1 (2008), 12–22. N. Russell, *The Doctrine of Deification in the Greek Patristic Tradition* (Oxford: University Press, 2004), includes an appendix on deification in the Syriac tradition.

[62] Abramowski, "Theology," 13–17

ESCHATOLOGY

Theodore's theology is marked by eschatology. In no other Greek patristic author is it found to this degree. And according to Simonetti it can be defined in terms of the Two Ages doctrine.[63] Norris sees this as Theodore's alternative for the metaphysical dualism of the Platonic tradition: "...rather than a vertical contrast between two contrary levels of existence... a horizontal contrast between two successive states of a single created existence... <and a> fundamental divergence from the outlook of late Platonism."[64]

McLeod in his overview of Antiochene exegesis considers the possibility that in general it may have evolved out of some earlier Jewish inspiration without excluding an Aristotelian influence.[65] In conclusion he quotes R. Greer: "it is necessary to realize that in great measure that Theodore's exegesis was determined by Jewish ideas."[66]

Lera, as mentioned, notes that Theodore's eschatology, hope, baptism and all that this implies has influenced John the Solitary.[67] And in fact most who have written about John have noted the strong emphasis on eschatology, hope and baptism in his writings. So to shed light on the Two Ages doctrine, or "this world—the world to come," in Judaism may illumine not only the study of Theodore but also of John.

In his discussion of Jewish Apocalyptic, Russell restricts himself to the period of 356 BC to 100 AD.[68] And while his reflection is focused on the roots of Jewish apocalypses and Jewish apocalyptic literature, he also looks

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[63] M. Simonetti, "Note sull'esegesi veterotestamentaria di Teodoro di Mopsuestia," *VetChr* 14 (1977), 93–102. He considers Theodore's *Commentary on Galatians* 2:15–16 to be fundamental in this regard. A translation may be found in F. C. McLeod, *Theodore of Mopsuestia* (London: Routledge, 2009), 118. Elsewhere in the corpus of Theodore, Simonetti finds the Two Ages doctrine in his *Commentary on the Epistles of Paul*, *Commentary on the Gospel of John* and in the *Catechetical Discourses* , but not in the *Commentary on the Prophets* with the exception of Jonah. See Simonetti, "Note," 88–89.

[64] See Norris, *Manhood and Christ*, 160.

[65] In McLeod, *Image of God*, 16–18.

[66] R. Greer, *Theodore of Mopsuestia* (Westminster: Faith Press, 1961), 86.

[67] Lera, "Théodore," 399.

[68] See D. S. Russell, *Divine Disclosure*, *An Introduction to Jewish Apocalyptic* (Minneapolis, MN: Fortress Press, 1992), 104–15. On the Two Ages in 4 Ezra, see M. E. Stone, *Features of the Eschatology of IV Ezra* (Atlanta, GA: Scholars Press, 1989), 44-83. Stone dates 4 Ezra, late 1st cent. C.E., possibly 2nd cent.

at the eschatological implications i.e. two worlds; two dimensions; two ages. For the last, he quotes 4 Ezra:

> The Most High has made not one age but two. They are quite different from each other: 'This present age is not the end... The Day of Judgment will be the end of this age and the beginning of the immortal life to come, in which corruption has passed away, sinful indulgence has come to an end unbelief has been cut off, and righteousness has increased and truth has appeared.' (7.50; 112–14)

The Two Ages are seen here as successive, while according to Russell in other apocalyptic literature such as Daniel, I Enoch and the Qumran Scrolls, there are dimensions that are "contemporaneous and mutually dependent."

It is beyond the scope of these few pages to explore the relationship of the apocalyptic writings to Targum and Midrash. But it is hard to deny the extent of 'two worlds' vocabulary, this world and the world to come in much of rabbinical writings as well.[69]

To begin with Targum. Levene in his study notes a four part pattern. "The dimension of time in the targum constitutes four distinct periods: the time before the creation of the world, the duration of 'this world', the messianic age, and the 'world to come'."[70] In the Targum on Ecclesiastes there are over 35 citations of 'this world' and/or 'the world to come'. This is a greater number than in all the other volumes in the series consulted.[71] These conclusions would need further verification as only the evidence reported in the subject index of each volume was examined.[72] Significantly,

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[69] Gruenwald offers insight, see I. Gruenwald, *Apocalyptic and Merkavah Mysticism* (Leiden: E. J. Brill, 1980).

[70] E. Levene, *The Aramaic Version of the Bible* (Berlin, NewYork: Walter de Gruyter, 1988), 216–25.

[71] P. S. Knobel (tr.), *The Targum of Qohelet, The Aramaic Bible* Vol. 15 (Collegeville MN: Liturgical Press, 1991).

[72] Interestingly, John himself may have written a commentary on Qohelet though questions have been raised about authenticity, see W. Strothmann, *Der Kohelet-Kommentar des Johannes von Apamea. Syrischer Text mit vollstandiem Worterverzeichnis*, in *Gottinger Orientforschungen*, *Reihe 1*, *Syriaca* 30 (1988).

the articles of Sebastian Brock have indicated the possible importance of targumic studies to early Syriac Christianity.[73]

Concerning Midrash: looking at Ecclesiastes Rabbah which may date to the 7th cent. but includes, according to Strack, older patterns of midrash such as found in Genesis Rabbah and Leviticus Rabbah.[74] In Eccl. Rabbah there are 19 uses of 'this world... world to come'. Most often 'world to come' alone but sometimes together or just 'this world'. This number is quite high compared to other books of Midrash Rabbah.[75]

As to the *Babylonian Talmud*, concluded in the 5th century there are 112 references to the world to come.[76]

The *Minor Tractates,* formed just as the canon of the Babylonian Talmud was closing, consists of fifteen tractates which may be regarded as an apocrypha to the Talmud. One finds there fifty six references to 'this world... world to come'.[77]

Perhaps some of these reflections on Jewish writings may shed light not only on Theodore of Mopsuestia but on John the Solitary regarding their eschatological thrust including what inspired the sense of hope so pervasive in both authors and of course influencing their understanding of baptism. This may help to put John the Solitary in a better perspective and avoid accusations of Gnosticism[78] which a careful reading of his texts would preclude, thanks again to the CSCO edition of Isaac the Syrian,

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[73] S. Brock: "An Early Interpretation of *pasah: 'aggen* in the Palestinian Targum," in *Interpreting the Hebrew Bible*, ed. J. A. Emerton and S. C. Reif (Cambridge University Press, 1982), 27–34; "Jewish Traditions in Syriac Sources," *JJS* 30 (1979), 212–232; "A Palestinian Targum Feature in Syriac," *JJS* 46 (1995), 271–82.

[74] H. L. Strack, *Introduction to the Talmud and Midrash* (New York: Atheneum, 1980), 220–21.

[75] A. Cohen (ed.), *Midrash Rabbah* VIII (London: Soncino Press, 1939), 10, 23f, 35, 37, 43, 51, 84, 105, 110f, 116, 185f, 195, 224, 230, 243, 256, 277, 295, 312.

[76] I. Epstein (tr.), *Babylonian Talmud* (London: Soncino Press, 1935–1952).

[77] A. Cohen (tr.), *Minor Tractates of the Talmud*, 2 vols. (London: Soncino Press, 1965).

[78] Gruenwald excludes an influence of Gnosticism on Judaism saying "...that gnosticism owes much more to Judaism than *vice versa*. In fact, there is very little in Judaism that was inspired—even negatively so—by gnosticism." See Gruenwald, *Apocalyptic*, 119. He does mention the opinion of Gershom Scholem who would, according to Gruenwald, exclude gnostic influence on Jewish scriptures and rabbinical writings but not on other aspects of Jewish life.

which revealed so many expressions embedded in Isaac which can be found already in the writings of John the Solitary.

This translation has been carried out on the basis of the Syriac text edited by S. Dedering, *Johannes von Lycopolis, Ein Dialog über die Seele und die Affekte des Menschen* (Uppsala, 1936). I. Hausherr has done a translation, *Dialogue sur l'âme et les passions des hommes* (Rome, 1939). Given the difficulty of John the Solitary's work it has been helpful to have the perspective of Fr. Hausherr's translation on numerous occasions.

Sebastian Brock's careful reading gratefully saved the translation from my errors and from certain textual difficulties. Hopefully now with the benefit of this Syr.-Eng. edition, other issues may be able to be resolved to bring into better focus an important author of the early Syriac tradition.

A word of appreciation for being Irish and what this has taught me about the soul and its care, special thanks to my mother Catherine who lived this in word and deed.

Beannacht!

20 January 2012.

The Power abides in the creation like a soul abides in its members,
and the creatures are moved by it as the body is moved by the soul.
If the soul abandons the body, the latter ceases to exist,
and if his power abandoned creation, the latter would be dissolved.
Borne by the whole body, the soul lodges in it throughout,
in all the members and in all the organs of sensation by which the soul perceives,
and outside of it there are neither senses nor members,
but everything moves and exists within it.
The soul carries the whole burden of the whole body,
and if it abandons it, it falls to earth and turns into dust.
Just as God holds fast the natures by his operation,
and if he were to forsake it, he would leave it a vast desert.
It is not known where the soul's place is in the body,
but it traverses it throughout and holds it fast.
Just as God makes his Power overshadow the creatures,
and moves them so that they may come to be as they are,
while he abides above the heights and beneath the deeps,
he is yet in the world, while outside of it and present from every side.
So, too, the soul abides in and traverses all the members.
It is in the head and the feet and in all the organs of perception.
The heights and the depths of the body are all within it.
From top to bottom, there is nowhere where it is not.
The sight of the eyes is within the soul, and the touch of the hands,
through it the mouth speaks, breath is drawn in it, and the ears hear,
and there is nothing which perceives without the soul.

Mar Jacob of Serug: *On that Chariot which Ezekiel the Prophet Saw*,
tr. A. Golitzin (forthcoming Gorgias Press), 553–56.

ABBREVIATIONS

ASR	*Annali di Scienze Religiose* (Milan).
ChrOR	*Christian Orient* (Kottayam).
CSCO	Corpus Scriptorum Christianorum Orientalium (Louvain).
DSpir	*Dictionnaire de Spiritualité* (Paris).
Harp	*The Harp: a Review of Syriac and Oriental Studies* (Kottayam).
JCSSS	*Journal of the Canadian Society for Syriac Studies* (Toronto).
JECS	*Journal of Early Christian Studies* (Baltimore).
JNSL	*Journal of Northwest Semitic Languages* (Stellenbosch).
JSS	*Journal of Semitic Studies* (Oxford/Manchester).
JTS	*Journal of Theological Studies* (Oxford).
LM	*Le Muséon* (Louvain la Neuve).
MKS	*Mémorial Mgr. Gabriel Khouri-Sarkis*, ed. F. Graffin (Louvain, 1969).
NB	*New Blackfriars* (Oxford).
OCA	*Orientalia Christiana Analecta* (Rome).
OCP	*Orientalia Christiana Periodica* (Rome).
OS	*L'Orient Syrien* (Vernon).
PdO	*Parole de l'Orient* (Kaslik, Lebanon).
PO	Patrologia Orientalis (Turnhout).
POC	*Proche Orient Chrétien* (Jerusalem).
SJT	*Scottish Journal of Theology* (Edinburgh).
SEERI	St Ephrem Ecumenical Research Institute (Kottayam).
SC	Sources Chrétiennes (Paris).
SM	*Studia Monastica* (Barcelona).
SympSyr	*Symposium Syriacum* (*OCA*).
StPatr	*Studia Patristica* (Kalamazoo/Leuven/Berlin/Oxford).
SVTQ	*St. Vladimir's Theological Quarterly* (New York).
TS	*Theological Studies* (Baltimore).
VetChr	*Vetera Christianorm* (Bari).
WS	Woodbrooke Studies (Cambridge).
ZNW	Zeitschrift für die neutestamentliche Wissenschaft und die Kunde des alten Christentum (Berlin).

TEXT AND TRANSLATION

OTHER OBSERVATIONS ON THE SOUL AND ON THE EXPLANATION OF HUMAN PASSIONS: OF THE BODY, OF THE SOUL AND OF THE SPIRIT

1 I, Eutropius, and Eusebius, after we had received his first letter, we were anxious to come to him. When we entered his cell, we greeted one another with the converse of prayer.[1] Then as we spoke together, many things were said which are not written. Now this was our first question: Why, of all bodies, was the nature of the soul placed in a human body?

The Solitary: My beloved, I will speak as it seems right to me. Because God willed to instruct only human beings in the doctrine of His wisdom,[2] He has constituted all of this wide and spacious nature, in its height and in its depth, with its elements which are in opposition by their nature.

[1] Converse of prayer (*'enyânâ da-ṣlôtâ*): Philoxenus 319; Isaac Part II IV.1, V preface; Shem'on d-Taybuteh (Mingana) Vol. 7, pages 51–53, 299b, 309a/b, 310a; Babai *C. Evagrius* 186r.

[2] A. Becker sees this as evidence of pedagogical imagery in John Sol. He discusses use of the imagery in Syriac writers of the fifth and sixth centuries, including Philoxenus and Jacob of Serug, in his chapter "Divine Pedagogy and the Knowledge of God." See Becker, *Fear of God*, 23–31. On divine pedagogy in John, see also Lavenant, *Dialogues,* 24. For an example from the fourth century, see Koonammakkal, "Ephrem's Idea of Revelation," 355–64. And Becker examines Theodore of Mopsuestia's understanding of divine *paideia*, see his *Fear of God*, 113–125.

DIALOGUE ON THE SOUL (1.1.2)

Dedering, Sven. *Johannes von Lykopolis. Ein Dialog Über die Seele und die Affekte des Menschen*. Leipzig: O. Harrassowitz, 1936.

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ܐܝܟ ܐܒܐ ܡܢ ܐܝܬ ܠܐ

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Within its deep chasm and the circumference of its sphere, He has established the dimensions of its regions by the division of the seas, by the course of the rivers, by the flow of springs, by the germination of trees, by all kinds of colors; and within the vault of the firmament the shining of the stars in places high and low, according to the various times of the sun and moon.

Now everything which has power for motion and color in its aspect, consists of two mysteries: its outward appearance and the creative workmanship of God which is within it. Because of this, someone whom God is ready to create, that these natures might serve Him, and by them He might draw him to an understanding of His wisdom, /his structure in the world must be made with the two
2 powers of a double substance:[3] that at the manifest sight of these amazing beauties which shine from all the natures, this manifest substance of the body and the concealed substance of the soul might take delight in the wisdom which is hidden in them.[4]

For if He gave these natures a seal and a form in the appearance of their visible creation and a concealed mystery hidden in them which points to the wisdom of God, how much more would He constitute a human being, the king of all the natures of this creation, in a beauty more excellent than the form of the members of the body, and in a glorious nature which stirs him to recognize the works of God.

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[3] Substance (*ûsiyâ*).

[4] With the mention of manifest (*galyâ*) substance of the body and concealed (*kasyâ*) substance of the soul, John points towards the paradox of hidden and revealed which is so evident in St. Ephrem's struggle against the Arians who sought to know God by rational analysis. John's scope here is different but the terms are the same, *kasyâtâ* and *galyâtâ*. For a discussion of the terms in Ephrem see Murray, "Paradox of God's Hiddenness," 158–62; Koonammakkal, "Self-Revealing God," 233–48; Noujaïm, "Anthropologie," 313–15, and his "Essai," 27–50. This sacramental world-vision reflecting the power of the hidden and the revealed nature of the divinity also appears in Jacob of Serug. See Kollamparampil, *Select Festal Homilies*, 17–20. In this same volume see also Jacob's *Homily on the Transfiguration*, 201–230.

השמיים שמעו: אחיכם ויעזוב לאמור אותם אלהים אברהם
ראובן לעזוב לעיני: ראובן לעיני לאברהם אלוהיו
לבחרתך עיניה: ראובן לעיני לאברהם אלוהיו
ראובן לפני אברהם. שמיים ולא ראובן: ראובן
ראובן: לאמור ויעזוב ראובן לעיני ראובן
לאברהם לאמור ראובן: ראובן הזה ראובן ויעזוב לפני
ויעזוב.

ראובן אלוהיו ראובן את מיכל מיכאל ולאברהם
ראשמיים לפני את: שלום ברוך ברוך את
זה שמיים מיכל ויעזוב: ראובן ראובן מיכאל
ראובן ראובן מיכל את ראובן ולא: את ראובן
ראובנים ראובן: בתך אלהים ראובן את: ראובן ויעזוב
ולא לו: ראשון ראובן ברוך ברוך \ את מיכאל ראובן 2
ויעזוב לפני ראובן לפני ראובנים. לאברהם ראובן את
ראובן אלהים לפני ראובנים: ראשון ראובן את מיכל
ראשון ראה שמחתי: ראובן ראובן את ראובן ויעזוב:
ראה שמחתי: ראובן ראשון ראובן. ויברך ראובן
ראשון ראשון ראשון.

ראובן לפני ראובן את ראשון ראובן בית לו את
את שמחתי ראובן בתך ראה ראובן: ראובן ראובנים לאברהם
את ראובן ראובן ראשון ראובן את: ראובן ראשון לא
ראובן ראובן ראובן את ראובן ראובן ראובן ויעזוב ראובן
את שלום ברוך ראובן ראובן: ויברך ראובנים ראובן
ראובן ראובנים לאברהם.

Eusebius: And was that body not able by the activity of its senses, to understand the structure[5] of the works of creation?

The Solitary: With the vision of the eyes, the bodily nature is not able to see what is invisible except with the intellect. Indeed, these eyes are not able to see beyond the firmament; and when we want to look beyond the firmament, we do not look with the eyes of the body, but we observe with the mind which is within. Again, within a house, the sight of the eyes is not involved but that of the heart. And when the moon in its fullness rises from the east, to the eyes it seems no further than five miles; but the mind recognizes that everyone sees it to the east. Since the exterior senses, by hearing, by sight, by the sense of smell and of touch, are not able to search out the innermost mysteries of the natures, on this account God conceals within the inner members a nature having senses more subtle than all the bodies. Now because of the subtleness of its stirrings, this nature searches out the hidden wisdom of the things created by the Lord of all.[6]

Eusebius: But could not souls, existing separately without a
3 body, be able to understand the wisdom of God? For / as angels

[5] Structure (*tuqqâneh*).

[6] Lord of all (*mârê-kul*): De Halleux cites this as a trace of the early Syriac Creed in John Sol., see A. de Halleux, "Le Milieu Historique," 299–305; see also Connolly, "The Early Syriac Creed," 202–23. Connolly points to *mârê-kul* in Aphrahat and in the *Acts of Thomas* in his attempt to shed light on the Syriac Creed "before it came under the influence of the Nicene and post Nicene definitions." See Aphrahat I.19, II.19; Ephrem *Hymns on Faith* (it occurs 21 times), *Homily on Our Lord* (in Mathews/Amar, *Selected Prose*) VII; *Book of Steps* 5.15, 9.1, 21.7. An alternate translation of *mârê kul* in Syriac literature is "Lord of the universe." This term as *ribbono shel 'olam* is often found in the Jewish liturgy and in rabbinic literature. See the *Minor Tractates of the Talmud*, 21, 40, 48, 50, 98, 548. In *Midrash Tehillim* (a compilation containing material from as early as the 3rd cent. and according to Buber edited in the Talmudic period in Palestine), practically every Psalm's commentary includes the invocation. See Buber, *Midrasch Tehillim*. See also Braude, *Midrash on Psalms*. And in the Jewish prayer book, in the morning service, "King of the universe" (*melekh ha-'olam*) occurs 27 times. See also 2 Maccabbees 7:9.

الحمو بح اوه صفو لا إيحي ووه. إهذ همحموا
.اوختو ؤوموموحم مسحلحلح مووهيؤو

إسلحم لإ مبحوم إيحيو لسم مصحم لا .إهذ لمسم
:لسؤ ؤسم إهذ او. لسؤو الإسم اوه مووسم لحجحم ؤ لإ
فوسو حسم حمزيز لحمو. حوش ؤتحمحم لا لحمؤإ مح لحلح
لسهذح لإ :حسنسم إيحيو لستح حك :لحمؤ مح لحلح
:لإلح الاختو إيسو حك الحم ومحكو. حمحملحم ومحكو
لستح :لسبحم مح ماوحلحمحم صفو اما إوهمو. لحكو لإ
لحلحمحم لحبحمو. حمحؤ لمحمم مسو إلا يحلحمحم
لمحيؤ ووم حمحفو إلا لحلحمو. مووحلما حلحو لسبحم
الحموح ؤمحمم لحمحيو الحسنحمو الإسم لحمحمحو يحلحو
لمحوؤو الحمحمحم اوحلا لمحم لسم لحلحم :لستو ؤوموإو
.لمحؤؤح ؤووحو مح مووحمحيتح حملحو لسا :وحيحو
الإيحلحمحم الاحمحم مومحم :مووحؤو الحسلحو الحصنسحو
.لحلا إهذو مووتووو

حمولما بح الاقمح مووإ حتحمحم للو .إهذ همحموا
.اولحلو الاحمحم لحؤلمحم :إيحي للإ لسلمحصحم

3 لسلما \ إهذ قطلا حاو\ لما بح لحاطلا حاو\ لسلما حمولما :إيحيحم ؤووحولما لا بح لحاطلا حاو\ لسلما

while not being in a body truly understand God, so then could also souls be able to consider the wisdom of God though not having been placed in a body?

The Solitary: These souls, my brothers, if they had been created in this mystery of being without a body in this world, would have been aware and able to perceive the hidden wisdom of these natures. But then these souls would not have been stirred to inquire into them because their nature is higher than those natures and they have no need of them. And since they have no need of them, neither would these souls have thought about the wisdom which is in them, just as the Seraphim do not attempt to inquire into the wisdom of this world because their nature is superior to it.

Now the example you brought forward, of the nature of the angels, concerns a different mystery because the angels are in the order in which they were created by God; but the nature of souls was not constituted in this way by God. If the body alone were a person without the soul, this would not even be a human being whom God had created in the world, but a body like other bodies deprived of the understanding of His wisdom, like an animal or a wild bird of the sky. Everything which sets a human being apart from all other natures is because he has been honored through the soul which is in him. And since the soul is in the body by reason of the latter's afflictions and its need for everything, the soul is stirred by the body to be instructed about everything, because the body participates with it in its findings, and the soul with the body, by reason of the wisdom which is concealed in it at its creation by God. If the human being had been without a soul, he would be like everything else, as I said above. And if souls had been created without a body in this world, it would have been useless in that, while not needing any of the other natures, souls would have been stirred up by the movement of reflections of
4 their own structure. But now that / the souls have been clothed with a body, the body becomes for them an occasion to think

حصعة الاحد رمحة اوسة مسلمها لا: اهكم الطحصة
لمتشاهة لا بح مرة قرم الاقسة لسم ك مزيم الصة
اهكم الاحصح حصلحصح: لزيحص مرة.

ازا الصة حكم لسم: تسم الاقسة لح لسم. مسلم أهز الصة
مرة لحصة: الحصح لتمرة لزيم ولا حص لحصلحة: قصح لتمرة
لا. لسة لحكمة الزاهصة الحصح مجزئح رمالحبح
مسمة مر فزم ولحم: رمالحح مرة لتزالحة لم
لا ولحمة. رمحسة لسلمة لمح لحكة. رمحسة
همصلاهة وحكمة رمحة الحصح الها: رمحكة رمالحصة.
ولحم: الحكة الصة الحصح الحكح لحتم لحصمة الم ولا لم
مسة رمحسة مر فزم.

مر ازا: الطلقة لسة الحسكح لحلما ولحمة
رمحلما الحكم لح مر مزيمالم الحصلحم. رمحكة لسلم
حكم. الحكم لح لمسالم الصة اوس لا الاقسة لم الصة
لحد فسكح لعزيح لح: لعمر ولا لعزيح فسكح اوس لزيم
لح لمركم لزيمم الصة لم لزيم الا: الحكح الحكم
لم ملكة الصلحة فسكح الصة: لم لم فسكح الصة
لعمر لحد زمالم ولحم: لتم رمحكة لح لعزيح مزيمة
ماحصلمة مرحكة لحد: لح فسلم ولحمة. لحة
ولحم لحصحكحكح لح الصالحة: لمزيم ولحم لحم
لزيم الا هتمع لا لح اوس اوس الحمزيم: لحكح مزيم
لزيم ولا الاقسة حكم. لزيحكحكح لحم لم لم: اوس اوس
مزيم ولحم الصة لم: لعلم ان اوس مر ولا حكم. الحكم
لحمتشاهة لم الحم \ رحمة تمرة رمحسلم الصتمة الحقة 4
لحمحصم: لزيحص مرة الحكم لمرة اوس لزيم: لزيحص
مسقلم: الحكم لمرة اوس لزيم.

about what in fact the body is. And by means of what belongs to the body in everyone, at every age, they meditate on the wisdom which is in it.

Eusebius: I would like to hear how souls are superior to the necessity of anything which is visible.

The Solitary: See how the soul has no need of anything which is done to serve the needs of the body. For it is not visible that it might have need of what is visible: not of the rising of the sun; not for the changes of the moon; not for any intermediary phenomenon which is above us. That is to say: not for the thickness of the clouds; not for flashes of lightening; not for the sound of thunder; not for an abundance of rain; not for trickles from springs; not for the light of day; not for the stillness of night; not for periods of time; not for the numbering of hours; not for different months; not for the yearly cycle and all which comes to pass in it. From all these things, the nature of the soul is freed, that by its subtle stirrings, human beings might inquire into the amazing works of God. But instead of their being concerned about this investigation, that by constant study they might be preserved from the lusts of the body, they are ungrateful to God by their inappropriate works, because they do not meditate on the wisdom of nature nor on the wisdom of the Scriptures.[7] How God yearns to make men wise! How far removed they are from the discipline of His teaching, and are anxious only about things of no value. Whoever delights only in the aspect of natures in their exterior appearance, and does not seek out the wisdom of God which is in them, remains at the level of animals. These also, like him, with exterior senses perceive the sun, moon and stars, the light and all the colors of the earth. However, the one who is concerned
5 about / the wisdom hidden in them, he is a spiritual person, contemplating the works of the Lord of all with the senses of the soul.

[7] Nature and Scripture are the two treasures of divine revelation according to Ephrem, see his *Hymns on Paradise* 5:2. Bou Mansour elaborates on the rich symbolic interplay between the two, see his *Pensée Symbolique*, 121–29.

محمد الله محمد الله محمد. أنت الذي علم محمد الله.

تحدث محمد: محمد الله الذي أحد: أحد محمد الله محمد الله.

بسم الله الرحمن الرحيم: قل هو الله أحد. الله الصمد. لم يلد ولم يولد. ولم يكن له كفوا أحد. لا إله إلا الله محمد رسول الله. لا إله إلا هو الحي القيوم. لا تأخذه سنة ولا نوم. له ما في السموات وما في الأرض. من ذا الذي يشفع عنده إلا بإذنه. يعلم ما بين أيديهم وما خلفهم. ولا يحيطون بشيء من علمه إلا بما شاء. وسع كرسيه السموات والأرض. ولا يؤوده حفظهما. وهو العلي العظيم. لا إكراه في الدين. قد تبين الرشد من الغي. فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها. والله سميع عليم. الله ولي الذين آمنوا يخرجهم من الظلمات إلى النور. والذين كفروا أولياؤهم الطاغوت يخرجونهم من النور إلى الظلمات. أولئك أصحاب النار هم فيها خالدون. ما كان لبشر أن يؤتيه الله الكتاب والحكم والنبوة ثم يقول للناس كونوا عبادا لي من دون الله. ولكن كونوا ربانيين بما كنتم تعلمون الكتاب وبما كنتم تدرسون. ولا يأمركم أن تتخذوا الملائكة والنبيين أربابا. أيأمركم بالكفر بعد إذ أنتم مسلمون. وإذ أخذ الله ميثاق النبيين لما آتيتكم من كتاب وحكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به ولتنصرنه. قال أأقررتم وأخذتم على ذلكم إصري. قالوا أقررنا. قال فاشهدوا وأنا معكم من الشاهدين. فمن تولى بعد ذلك فأولئك هم الفاسقون. أفغير دين الله يبغون وله أسلم من في السموات والأرض طوعا وكرها وإليه يرجعون. قل آمنا بالله وما أنزل علينا وما أنزل على إبراهيم وإسماعيل وإسحاق ويعقوب والأسباط وما أوتي موسى وعيسى والنبيون من ربهم لا نفرق بين أحد منهم ونحن له مسلمون. ومن يبتغ غير الإسلام دينا فلن يقبل منه وهو في الآخرة من الخاسرين. كيف يهدي الله قوما كفروا بعد إيمانهم وشهدوا أن الرسول حق وجاءهم البينات والله لا يهدي القوم الظالمين. أولئك جزاؤهم أن عليهم لعنة الله والملائكة والناس أجمعين. خالدين فيها لا يخفف عنهم العذاب ولا هم ينظرون. إلا الذين تابوا من بعد ذلك وأصلحوا فإن الله غفور رحيم. إن الذين كفروا بعد إيمانهم ثم ازدادوا كفرا لن تقبل توبتهم وأولئك هم الضالون. إن الذين كفروا وماتوا وهم كفار فلن يقبل من أحدهم ملء الأرض ذهبا ولو افتدى به أولئك لهم عذاب أليم وما لهم من ناصرين. لن تنالوا البر حتى تنفقوا مما تحبون وما تنفقوا من شيء فإن الله به عليم. كل الطعام كان حلا لبني إسرائيل إلا ما حرم إسرائيل على نفسه من قبل أن تنزل التوراة. قل فأتوا بالتوراة فاتلوها إن كنتم صادقين. فمن افترى على الله الكذب من بعد ذلك فأولئك هم الظالمون. إن أول بيت وضع للناس للذي ببكة مباركا وهدى للعالمين. فيه آيات بينات مقام إبراهيم ومن دخله كان آمنا. ولله على الناس حج البيت من استطاع إليه سبيلا. ومن كفر فإن الله غني عن العالمين. قل يا أهل الكتاب لم تكفرون بآيات الله والله شهيد على ما تعملون. قل يا أهل الكتاب لم تصدون عن سبيل الله من آمن تبغونها عوجا وأنتم شهداء. وما الله بغافل عما تعملون. يا أيها الذين آمنوا إن تطيعوا فريقا من الذين أوتوا الكتاب يردوكم بعد إيمانكم كافرين. وكيف تكفرون وأنتم تتلى عليكم آيات الله وفيكم رسوله. ومن يعتصم بالله فقد هدي إلى صراط مستقيم. يا أيها الذين آمنوا اتقوا الله حق تقاته ولا تموتن إلا وأنتم مسلمون. واعتصموا بحبل الله جميعا ولا تفرقوا. واذكروا نعمت الله عليكم إذ كنتم أعداء فألف بين قلوبكم فأصبحتم بنعمته إخوانا. وكنتم على شفا حفرة من النار فأنقذكم منها. كذلك يبين الله لكم آياته لعلكم تهتدون. ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر. وأولئك هم المفلحون. ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات. وأولئك لهم عذاب عظيم. يوم تبيض وجوه وتسود وجوه. فأما الذين اسودت وجوههم أكفرتم بعد إيمانكم فذوقوا العذاب بما كنتم تكفرون. وأما الذين ابيضت وجوههم ففي رحمة الله هم فيها خالدون. تلك آيات الله نتلوها عليك بالحق وما الله يريد ظلما للعالمين. ولله ما في السموات وما في الأرض وإلى الله ترجع الأمور. كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر وتؤمنون بالله. ولو آمن أهل الكتاب لكان خيرا لهم منهم المؤمنون وأكثرهم الفاسقون. لن يضروكم إلا أذى وإن يقاتلوكم يولوكم الأدبار ثم لا ينصرون. ضربت عليهم الذلة أين ما ثقفوا إلا بحبل من الله وحبل من الناس وباءوا بغضب من الله وضربت عليهم المسكنة ذلك بأنهم كانوا يكفرون بآيات الله ويقتلون الأنبياء بغير حق ذلك بما عصوا وكانوا يعتدون. ليسوا سواء من أهل الكتاب أمة قائمة يتلون آيات الله آناء الليل وهم يسجدون. يؤمنون بالله واليوم الآخر ويأمرون بالمعروف وينهون عن المنكر ويسارعون في الخيرات وأولئك من الصالحين. وما يفعلوا من خير فلن يكفروه والله عليم بالمتقين. إن الذين كفروا لن تغني عنهم أموالهم ولا أولادهم من الله شيئا وأولئك أصحاب النار هم فيها خالدون. مثل ما ينفقون في هذه الحياة الدنيا كمثل ريح فيها صر أصابت حرث قوم ظلموا أنفسهم فأهلكته وما ظلمهم الله ولكن أنفسهم يظلمون. يا أيها الذين آمنوا لا تتخذوا بطانة من دونكم لا يألونكم خبالا ودوا ما عنتم قد بدت البغضاء من أفواههم وما تخفي صدورهم أكبر قد بينا لكم الآيات إن كنتم تعقلون. ها أنتم أولاء تحبونهم ولا يحبونكم وتؤمنون بالكتاب كله وإذا لقوكم قالوا آمنا وإذا خلوا عضوا عليكم الأنامل من الغيظ قل موتوا بغيظكم إن الله عليم بذات الصدور. إن تمسسكم حسنة تسؤهم وإن تصبكم سيئة يفرحوا بها وإن تصبروا وتتقوا لا يضركم كيدهم شيئا إن الله بما يعملون محيط. وإذ غدوت من أهلك تبوئ المؤمنين مقاعد للقتال والله سميع عليم. إذ همت طائفتان منكم أن تفشلا والله وليهما وعلى الله فليتوكل المؤمنون. ولقد نصركم الله ببدر وأنتم أذلة فاتقوا الله لعلكم تشكرون. إذ تقول للمؤمنين ألن يكفيكم أن يمدكم ربكم بثلاثة آلاف من الملائكة منزلين. بلى إن تصبروا وتتقوا ويأتوكم من فورهم هذا يمددكم ربكم بخمسة آلاف من الملائكة مسومين. وما جعله الله إلا بشرى لكم ولتطمئن قلوبكم به وما النصر إلا من عند الله العزيز الحكيم. ليقطع طرفا من الذين كفروا أو يكبتهم فينقلبوا خائبين. ليس لك من الأمر شيء أو يتوب عليهم أو يعذبهم فإنهم ظالمون. ولله ما في السموات وما في الأرض يغفر لمن يشاء ويعذب من يشاء والله غفور رحيم. يا أيها الذين آمنوا لا تأكلوا الربا أضعافا مضاعفة واتقوا الله لعلكم تفلحون. واتقوا النار التي أعدت للكافرين. وأطيعوا الله والرسول لعلكم ترحمون. وسارعوا إلى مغفرة من ربكم وجنة عرضها السموات والأرض أعدت للمتقين. الذين ينفقون في السراء والضراء والكاظمين الغيظ والعافين عن الناس والله يحب المحسنين. والذين إذا فعلوا فاحشة أو ظلموا أنفسهم ذكروا الله فاستغفروا لذنوبهم ومن يغفر الذنوب إلا الله ولم يصروا على ما فعلوا وهم يعلمون. أولئك جزاؤهم مغفرة من ربهم وجنات تجري من تحتها الأنهار خالدين فيها ونعم أجر العاملين. قد خلت من قبلكم سنن فسيروا في الأرض فانظروا كيف كان عاقبة المكذبين. هذا بيان للناس وهدى وموعظة للمتقين. ولا تهنوا ولا تحزنوا وأنتم الأعلون إن كنتم مؤمنين. إن يمسسكم قرح فقد مس القوم قرح مثله وتلك الأيام نداولها بين الناس وليعلم الله الذين آمنوا ويتخذ منكم شهداء والله لا يحب الظالمين. وليمحص الله الذين آمنوا ويمحق الكافرين. أم حسبتم أن تدخلوا الجنة ولما يعلم الله الذين جاهدوا منكم ويعلم الصابرين. ولقد كنتم تمنون الموت من قبل أن تلقوه فقد رأيتموه وأنتم تنظرون. وما محمد إلا رسول قد خلت من قبله الرسل أفإن مات أو قتل انقلبتم على أعقابكم ومن ينقلب على عقبيه فلن يضر الله شيئا وسيجزي الله الشاكرين. وما كان لنفس أن تموت إلا بإذن الله كتابا مؤجلا ومن يرد ثواب الدنيا نؤته منها ومن يرد ثواب الآخرة نؤته منها وسنجزي الشاكرين. وكأين من نبي قاتل معه ربيون كثير فما وهنوا لما أصابهم في سبيل الله وما ضعفوا وما استكانوا والله يحب الصابرين. وما كان قولهم إلا أن قالوا ربنا اغفر لنا ذنوبنا وإسرافنا في أمرنا وثبت أقدامنا وانصرنا على القوم الكافرين. فآتاهم الله ثواب الدنيا وحسن ثواب الآخرة والله يحب المحسنين. يا أيها الذين آمنوا إن تطيعوا الذين كفروا يردوكم على أعقابكم فتنقلبوا خاسرين. بل الله مولاكم وهو خير الناصرين. سنلقي في قلوب الذين كفروا الرعب بما أشركوا بالله ما لم ينزل به سلطانا ومأواهم النار وبئس مثوى الظالمين. ولقد صدقكم الله وعده إذ تحسونهم بإذنه حتى إذا فشلتم وتنازعتم في الأمر وعصيتم من بعد ما أراكم ما تحبون منكم من يريد الدنيا ومنكم من يريد الآخرة ثم صرفكم عنهم ليبتليكم ولقد عفا عنكم والله ذو فضل على المؤمنين. إذ تصعدون ولا تلوون على أحد والرسول يدعوكم في أخراكم فأثابكم غما بغم لكيلا تحزنوا على ما فاتكم ولا ما أصابكم والله خبير بما تعملون. ثم أنزل عليكم من بعد الغم أمنة نعاسا يغشى طائفة منكم وطائفة قد أهمتهم أنفسهم يظنون بالله غير الحق ظن الجاهلية يقولون هل لنا من الأمر من شيء قل إن الأمر كله لله يخفون في أنفسهم ما لا يبدون لك يقولون لو كان لنا من الأمر شيء ما قتلنا ها هنا قل لو كنتم في بيوتكم لبرز الذين كتب عليهم القتل إلى مضاجعهم وليبتلي الله ما في صدوركم وليمحص ما في قلوبكم والله عليم بذات الصدور. إن الذين تولوا منكم يوم التقى الجمعان إنما استزلهم الشيطان ببعض ما كسبوا ولقد عفا الله عنهم إن الله غفور حليم. يا أيها الذين آمنوا لا تكونوا كالذين كفروا وقالوا لإخوانهم إذا ضربوا في الأرض أو كانوا غزى لو كانوا عندنا ما ماتوا وما قتلوا ليجعل الله ذلك حسرة في قلوبهم والله يحيي ويميت والله بما تعملون بصير. ولئن قتلتم في سبيل الله أو متم لمغفرة من الله ورحمة خير مما يجمعون. ولئن متم أو قتلتم لإلى الله تحشرون. فبما رحمة من الله لنت لهم ولو كنت فظا غليظ القلب لانفضوا من حولك فاعف عنهم واستغفر لهم وشاورهم في الأمر فإذا عزمت فتوكل على الله إن الله يحب المتوكلين. إن ينصركم الله فلا غالب لكم وإن يخذلكم فمن ذا الذي ينصركم من بعده وعلى الله فليتوكل المؤمنون. وما كان لنبي أن يغل ومن يغلل يأت بما غل يوم القيامة ثم توفى كل نفس ما كسبت وهم لا يظلمون. أفمن اتبع رضوان الله كمن باء بسخط من الله ومأواه جهنم وبئس المصير. هم درجات عند الله والله بصير بما يعملون. لقد من الله على المؤمنين إذ بعث فيهم رسولا من أنفسهم يتلو عليهم آياته ويزكيهم ويعلمهم الكتاب والحكمة وإن كانوا من قبل لفي ضلال مبين. أولما أصابتكم مصيبة قد أصبتم مثليها قلتم أنى هذا قل هو من عند أنفسكم إن الله على كل شيء قدير. وما أصابكم يوم التقى الجمعان فبإذن الله وليعلم المؤمنين. وليعلم الذين نافقوا وقيل لهم تعالوا قاتلوا في سبيل الله أو ادفعوا قالوا لو نعلم قتالا لاتبعناكم هم للكفر يومئذ أقرب منهم للإيمان يقولون بأفواههم ما ليس في قلوبهم والله أعلم بما يكتمون. الذين قالوا لإخوانهم وقعدوا لو أطاعونا ما قتلوا قل فادرءوا عن أنفسكم الموت إن كنتم صادقين. ولا تحسبن الذين قتلوا في سبيل الله أمواتا بل أحياء عند ربهم يرزقون. فرحين بما آتاهم الله من فضله ويستبشرون بالذين لم يلحقوا بهم من خلفهم ألا خوف عليهم ولا هم يحزنون. يستبشرون بنعمة من الله وفضل وأن الله لا يضيع أجر المؤمنين. الذين استجابوا لله والرسول من بعد ما أصابهم القرح للذين أحسنوا منهم واتقوا أجر عظيم. الذين قال لهم الناس إن الناس قد جمعوا لكم فاخشوهم فزادهم إيمانا وقالوا حسبنا الله ونعم الوكيل. فانقلبوا بنعمة من الله وفضل لم يمسسهم سوء واتبعوا رضوان الله والله ذو فضل عظيم. إنما ذلكم الشيطان يخوف أولياءه فلا تخافوهم وخافون إن كنتم مؤمنين. ولا يحزنك الذين يسارعون في الكفر إنهم لن يضروا الله شيئا يريد الله ألا يجعل لهم حظا في الآخرة ولهم عذاب عظيم. إن الذين اشتروا الكفر بالإيمان لن يضروا الله شيئا ولهم عذاب أليم. ولا يحسبن الذين كفروا أنما نملي لهم خير لأنفسهم إنما نملي لهم ليزدادوا إثما ولهم عذاب مهين. ما كان الله ليذر المؤمنين على ما أنتم عليه حتى يميز الخبيث من الطيب وما كان الله ليطلعكم على الغيب ولكن الله يجتبي من رسله من يشاء فآمنوا بالله ورسله وإن تؤمنوا وتتقوا فلكم أجر عظيم. ولا يحسبن الذين يبخلون بما آتاهم الله من فضله هو خيرا لهم بل هو شر لهم سيطوقون ما بخلوا به يوم القيامة ولله ميراث السموات والأرض والله بما تعملون خبير. لقد سمع الله قول الذين قالوا إن الله فقير ونحن أغنياء سنكتب ما قالوا وقتلهم الأنبياء بغير حق ونقول ذوقوا عذاب الحريق. ذلك بما قدمت أيديكم وأن الله ليس بظلام للعبيد. الذين قالوا إن الله عهد إلينا ألا نؤمن لرسول حتى يأتينا بقربان تأكله النار قل قد جاءكم رسل من قبلي بالبينات وبالذي قلتم فلم قتلتموهم إن كنتم صادقين. فإن كذبوك فقد كذب رسل من قبلك جاءوا بالبينات والزبر والكتاب المنير. كل نفس ذائقة الموت وإنما توفون أجوركم يوم القيامة فمن زحزح عن النار وأدخل الجنة فقد فاز وما الحياة الدنيا إلا متاع الغرور. لتبلون في أموالكم وأنفسكم ولتسمعن من الذين أوتوا الكتاب من قبلكم ومن الذين أشركوا أذى كثيرا وإن تصبروا وتتقوا فإن ذلك من عزم الأمور. وإذ أخذ الله ميثاق الذين أوتوا الكتاب لتبيننه للناس ولا تكتمونه فنبذوه وراء ظهورهم واشتروا به ثمنا قليلا فبئس ما يشترون. لا تحسبن الذين يفرحون بما أتوا ويحبون أن يحمدوا بما لم يفعلوا فلا تحسبنهم بمفازة من العذاب ولهم عذاب أليم. ولله ملك السموات والأرض والله على كل شيء قدير. إن في خلق السموات والأرض واختلاف الليل والنهار لآيات لأولي الألباب. الذين يذكرون الله قياما وقعودا وعلى جنوبهم ويتفكرون في خلق السموات والأرض ربنا ما خلقت هذا باطلا سبحانك فقنا عذاب النار. ربنا إنك من تدخل النار فقد أخزيته وما للظالمين من أنصار. ربنا إننا سمعنا مناديا ينادي للإيمان أن آمنوا بربكم فآمنا ربنا فاغفر لنا ذنوبنا وكفر عنا سيئاتنا وتوفنا مع الأبرار. ربنا وآتنا ما وعدتنا على رسلك ولا تخزنا يوم القيامة إنك لا تخلف الميعاد. فاستجاب لهم ربهم أني لا أضيع عمل عامل منكم من ذكر أو أنثى بعضكم من بعض فالذين هاجروا وأخرجوا من ديارهم وأوذوا في سبيلي وقاتلوا وقتلوا لأكفرن عنهم سيئاتهم ولأدخلنهم جنات تجري من تحتها الأنهار ثوابا من عند الله والله عنده حسن الثواب. لا يغرنك تقلب الذين كفروا في البلاد. متاع قليل ثم مأواهم جهنم وبئس المهاد. لكن الذين اتقوا ربهم لهم جنات تجري من تحتها الأنهار خالدين فيها نزلا من عند الله وما عند الله خير للأبرار. وإن من أهل الكتاب لمن يؤمن بالله وما أنزل إليكم وما أنزل إليهم خاشعين لله لا يشترون بآيات الله ثمنا قليلا أولئك لهم أجرهم عند ربهم إن الله سريع الحساب. يا أيها الذين آمنوا اصبروا وصابروا ورابطوا واتقوا الله لعلكم تفلحون.

Eusebius: You have spoken sufficiently about the presence of the soul in the body. But because of the many things which we desire to hear which are also profitable for our souls, please explain about the manner of life of the inner person and of the outer one.

The Solitary: I will begin speaking first of the divine commandment which draws us to His love: "Love the Lord your God with all your heart and with all your soul."[8]

Eusebius: Why does God put this commandment before the rest of the commandments? It is indeed stronger than those which come after it, for there are those who do not kill nor fornicate nor steal, yet they do not arrive at the love of God.

The Solitary: My beloved, God has put first the cause which makes human beings observe the remaining commandments. If they do not keep to that initial principle in order to know Him, that He is the one God, nor will they be able to love Him. And if they do not remain in the love of Him, they also will not be kept from murder and fornication. But if they apply themselves to know His Lordship and to love Him with all their heart, surely they will also obey the rest of the commandments. By their obedience to God, and by refraining from those actions He has commanded them not to do, human beings will dwell in peace with one another. But the blessed Gospel does not only forbid evil deeds, it also prohibits the thoughts which become a cause of the deeds.

"Love your enemies and do well to those who hate you: and pray for those who persecute you."[9]

[8] Deut. 6:5.

[9] Mt. 5:44; Lk. 6:27.

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Now these commandments bring the inner person to purity of
6 / mind. The commandment of the Law of the people of Israel ordered acts which the body does not see, while also constraining inner thoughts lest they pass from desire into action. For example: "If the burden carried by your enemy's ass falls on the way and you do not want to lift it with him, you should lift it with him."[10] Here the Law brings a person to do a good deed while indeed it has not purified the mind. But our Lord in His Gospel purifies the mind itself: "Love your enemies."[11] In other words, it is not only good things I command you to do with the exterior members, but you must even have love in the inner senses for your enemies, as God also loves those who hate Him. And these are the actions showing the evidence of His love for them: "for He makes His sun to rise on the good and on the evil and sends down His rain on the upright and on the wicked."[12]

Eusebius: And what is the beginning of the way of life of the inner person?

The Solitary: Self-emptying[13] of the love of money. After self-emptying of the love of money, it is absolutely necessary to empty oneself of the passion of the love of praise. Then afterwards such a person has the possibility of existing in excellence of mind: in humility and in perseverance; in serenity and in mental awareness; in the joy of this hope; in wakeful striving for good thoughts; in perfect love of God and human beings—that by these things he may attain to purity of soul which is the sum of all the way of life which God commanded human beings to follow in this life. For all of His

[10] Ex. 23:5.

[11] Mt. 5:44.

[12] Mt. 5:45.

[13] Self-emptying (*msarrqûtâ*): an imitation of Christ's own self-emptying, Phil. 2.7, see Brock's explanation, *Syriac Fathers*, xxxi–xxxii. The verb (*srâq*) in its various forms occurs often in the *Book of Steps*: 1.2; 16.9; 56.12–17; 60.21; 80.3; 141.10; 264.16–17; 285.3; 616.13; 776.9. See also Philoxenus Disc. 8, "Self-emptying."

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ܐܟܝ ܐܚܒܫ ܐ ܐܪ ܒ. ܐܡ ܡܢ ܐܢ ܐܝܟ ܡܫܝ
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commandments bring a person to limpidity of soul.[14] Then, when he has done battle and overcome all the evil passions and has stood firm in purity of mind, he leaves the entire way of life which is commanded by God in this life, and henceforth he begins to advance from limpidity of soul to the way of life of the New Per-
7 son.[15] No longer is he a servant / on whom a law is imposed but he is a beloved son who is freed from everything of this world.[16] He begins to become a sharer in the mystery of God while being in communion with God by his knowledge.[17] And he has this converse with God[18] by revelations of the mysteries[19] as he grows in spiritual things. This is the level of the ascetic conduct of the inner person[20] who is called by Paul: "the spiritual man who judges everything while he himself is not judged by anyone."[21] No one even knows him and his glorious way of life is not seen by human beings, but he judges everything.

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[14] Limpidity of soul (*šapyûtâ d-napšâ*): occurs often in John Sol. *Soul* see esp. 6–8; Sahdona I 17, 56; Isaac Part I 67; Dadisho' (Draguet) IV.5 and elsewhere. For references to limpidity of mind and of intelligence, see Isaac Part II XXI.7 and its note. John Sol. says that Christ is the model for limpidity, see Lavenant, *Dialogues*, 42–43, IX.96. See also Bunge, "Le 'lieu de la limpidité'," 7–18.

[15] Way of life of the New Person (*dubbârâ d-barnâšâ ḥadṯâ*): see Isaac Part I 545 and Part II, VIII.11, XX.10.

[16] Gal. 4:7.

[17] Communion (*šautâputâ*): see the discussion of this in the Introduction.

[18] Converse with God (*'enyânâ d-alâhâ*): Sahdona I 111; Isaac *Keph.* II.45; Isaac Part I 548. In seventh-century East Syrian writers *'enyânâ d-'am alâhâ* is also found, see Shubhalmaran 1.IV.3. For other forms and examples, see Isaac II, XXX.1. See also 'converse of prayer,' note 1.

[19] Revelations of the mysteries (*gelyânê d-râzê*): John Sol. *Soul* 56; Isaac Part II XL.14, Isaac *Keph.* I.37, III.57, IV.14. Hausherr considers this to be an important key to understand John Sol. At issue is the reality to be revealed but which is already in formation at baptism. Hausherr concludes by reminding that John proscribed prying into the mysteries, not unlike similar cautions by Ephrem and Jacob of Serug. See Hausherr, "Un grand auteur," 37–8.

[20] Ascetic conduct of the inner person (*dubbârâ d-barnâšâ gawwâyâ*): see especially Isaac Part II VIII.2 where he says: "The ascetic conduct of the inner person is a symbol of existence after the resurrection...". See also John Sol. *Soul* 92 and Isaac *Keph.* IV.60.

[21] 1 Cor. 2:15.

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ܟܐ ܐܟ ܐܩܒ: ܫܠܝܙ ܐܠܐܒ ܡܐ ܫܐ: ܫܐ ܟܐ
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Eusebius: How does he judge everything?

The Solitary: In accord with the aim set by me, listen! Because he is above everything which is seen, he understands everything, and judges what is not right condemning it. Little by little, he is raised up so that he is brought to perfection in the spiritual order so that he is neither judged by God nor by human beings. But all those who are under him are judged by him, as the world is judged by the saints; for though being like them by nature those of the world do not abound in deeds as the saints do. But to show that I have not said these things unadvisedly, let us apply ourselves to the teaching of our Lord. It instructs us that a person, after keeping the commandments and attaining to purity of soul, becomes an associate of God in His mysteries.[22] For He said: "He who has my commandments and keeps them, he it is who loves me; and he who loves me will be loved by my Father, and I will love him and manifest myself to him."[23] That is to say: after one fulfills the commandments which are proposed by Him—diligence in fulfilling them comes from love—'then also I, by the sign of My mysteries, I will show Myself to him.' Now, if a person were to attain to a state of mind more excellent than limpidity of soul, this is one of the gifts given to us in
8 the other world.[24] / But the one who is diligent in the way which I have mentioned, God does begin from this time to give him as much as he is able to receive of the future gifts in this life. Therefore, after the self-emptying of the passion of the love of money, as I have mentioned, he begins the inner person's ascetic conduct and is brought to limpidity of soul. Then from limpidity of soul and

[22] Cf. Eph. 2:19.

[23] Jn. 14:21.

[24] Other world (*'âlmâ 'ḥrinâ*): Theodore of Mopsuestia, C. John (Vosté), p. 319; Evagrius, *Keph*. V.12(S2); John Sol. *Soul* 18, 23, 24, 55, 56, 69 and his *Letter to Hesychius* 57; Babai *C. Evagrius*, 126. See Isaac Part I, 257; Isaac Part II, X.19, 28, 30; Isaac *Keph*. II.65, III.77. It is also found in Ephrem, *Hymns on Nisibis* 46.17, Jacob of Serug IV 824, 826.

ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܠܗ. ܐܠܐ ܕܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ.

ܐܠܐ ܐܡܪ ܠܗ ܝܫܘܥ ܠܐ ܐܡܪ ܠܗ. ܐܠܐ ܕܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܝܟ ܗܘܝ:

beyond, he begins the conduct of the New Life[25] with constant growth in knowledge.

Now what I call the inner person[26] or outer, also the Apostle designates in like manner: "that Christ may dwell in your inner person";[27] and "though our outer nature perish, yet from within it is renewed from day to day;"[28] and "I delight in the law of God, in my inmost self."[29] The virtuous way of life of the outer person is this: that he not be inclined to gluttony or drunkenness, nor curses or reviling, nor desires of his flesh, but in singing the praises of God, together with other similar things. If one's only concern is for these things, he remains in the condition of the way of what is visible, serving the Lord of all at the level of a slave, as in the manner of a hireling who labors for his wage. This level describes what the Apostle calls a natural person who does not receive spiritual things for they are folly to him, and he is not able to know what is judged spiritually.[30]

Eusebius: Why is he not able to perceive what is judged spiritually?

The Solitary: I will speak about it as the subject of a discourse. Whoever's way is seen by others as wholly virtuous: engaging in almsgiving, in fasting and vigils; his reflection is confined to his way of life and the joy of his expectation arises from his toil. All the glory which is prepared /for him from the abundance of God's goodness in the world to come: he thinks to receive it because of his

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[25] Conduct of the New Life (*dubbârâ d-ḥayyê ḥadtê*): John Sol. *Soul* 62; Isaac Part II, XXXVIII title.

[26] Inner person (*barnâšâ gawwâyâ*): based on Rom. 7:22, 2 Cor. 4:16 and Eph. 3:16. It occurs occasionally in Evagrius, *Keph.* VI.39 [S 2] and frequently in Macarius, e.g. 9, 12, 66. See John Sol. *Soul* 23, 39, 41, 91 and his *Letter to Hesychius* 28. See also Isaac Part I 244, 575–76 and Isaac Part II V. 31, VII.16, XXXI.1. Cf. Aphrahat *Dem.* 6:1 and Ephrem, *Hymns against Heresies* 32:12.

[27] Eph. 3:16.

[28] 2 Cor. 4:16.

[29] Rom. 7:22.

[30] 1 Cor. 2:14, Peshitta.

ܥܡ ܐܠܗܐ ܥܡ. ܐܒܐ ܐܠܗܐ ܐܒܐ ܠܥܠܡ ܐܡܝܢ: ܐܡܝ
ܐܠܟ ܐܒܐ ܐܠܟ ܐܒܐ ܐܢܐ ܐܢܐ ܐܒܐ ܐܒܐ ܐܒܐ ܐܒܐ ܐܒܐ ܐܒܐ
ܐܠܗܐ.

ܒܒ ܡܐ ܐܠܗ ܐ: ܐܒܐ ܐܡ ܐܒܐ ܐ ܒܒܒܒ (Ephes. 3, 16)
ܐܒ. ܐܠ ܐܒ ܐܠ ܐ ܐ ܐ

deeds and not from the treasure of God's mercy. So if spiritual things which he does not know about are mentioned to him, he thinks these opinions are crazy. Indeed, everything held and proclaimed in this life as the most excellent will of God, is vanity in comparison with what human beings are destined to become. For all things in this world come to an end, but God will establish humans in another order after their resurrection. In the life to come they will not serve Him by burning incense, nor with oblations or visible deeds. But the one who is at the level of the soul does not perceive beyond these visible things.

Now anyone who does good deeds at this level, if they come to an end before the appearance of what is greater, he is almost in despair. He had not attained to what is greater and he has neglected what was his. So his way of thinking is without hope because he has not perceived that there is something else beyond what he had supposed. On this account, he does not understand what is discerned spiritually. And if he hears that everything which he thinks praiseworthy is nothing in comparison with spiritual things, he is not able to accept a judgment based on this knowledge.

But if God makes a revelation to a person at the level of the soul, this will be to make known beforehand concerning the future things which will happen in this world. When a gift is given him, he receives this working of signs because these are the things which are extolled among men, and by these they are able to receive faith about the invisibility of God.[31] And because with his outer members he worships before God, also God has placed this gift in his outer members: his tongue speaks that which comes to be, and his hand makes a sign. This gift is not only not wonderful,[32] it is not even
10 desired by a / person who is aware of spiritual revelations.

Just as when many ranks are seen stretched out in lines before the king and every line is more excellent in its clothing than the one next to it, the spectators who stand and observe see

[31] Cf. Rom. 1:20.

[32] In comparison with the revelation of the New Life.

ﺍﻟﻰ ﻣﻊ ﻻﻩ :ﻫﻨﺎ ﺍﻟﻤﻌﻨﻰ ﺑﺄﻥ ﻣﻌﺎﻭﻳﺔ ﺍﻟﺤﺮ ﻣﻊ ﺍﻟﻰ ﻫﻨﺎ ﺍﻟﻤﻌﻨﻰ ﻣﻌﺎﻭﻳﺔ ﻟﻪ ﻣﻦ

the first row and applaud the aspect of the clothing. Seeing the second, they admire more and more. The third line goes by and they are amazed at the raiment and therefore the first row becomes contemptible in their eyes, not because it is worthless but rather it seems inferior to the magnificence of the others. By this example, understand the mystery of which I speak: for while it is a great thing that what is coming to be in the world be revealed to a person, even greater is the revelation of the New Life,[33] for the world which is to come is so much more glorious than this one in which we exist. But all who have not perceived this mystery, they see greatness only in these things which are set before the eyes. However, the gift which the one who is at the level of the soul receives, heals the diseases of the body with signs according to the faith of the spectators. Matters concerning scandal and wars are revealed to him, like persons with other experience predict: as a pilot concerning the winds of the sea, and as a doctor concerning diseases of the body. But the Apostles have received the power of signs and the wisdom of the other life because they have been chosen to teach the Gentiles: that by means of signs Christ's mystery[34] might be believed by them, that He is from God. And by means of the wisdom of the life to come they might instruct people concerning their hope:[35] to be instructed in

[33] New Life (*ḥayyê ḥadtê*): derives from Rom. 6:4, Peshitta. The term is characteristic of John Sol., see *Soul* 10, 56, 62, 91. See also his *Briefe*, Rignell (1941), all three letters but especially the first. It occurs in the *Anaphora of Addai and Mari* 59; in the *Odes of Solomon* 41.12; in the *Acts of Thomas* 303, 305, 307. See Ephrem *Hymns on Nisibis* 50:10, 71:7, *Hymns on the Church* 11:1, *Commentary on the Diatessaron* XXI.25. See also Theodore of Mopsuestia WS V 12, 174–5, 183–4, 187. J. Lera traces the root of New Life in John Sol. back to Theodore, see Lera *DS* 15 (1991) 385–400. In Sahdona I 107 *šelyâ* is considered to be an image of the New Life after the resurrection. Finally the term occurs often in Isaac Part I, e.g. 397; in Isaac Part II X.19, XII.2, XXXVIII title and Isaac *Keph*. I.87, III.63.

[34] Christ's mystery (*râzeh da-mšîḥâ*): John Sol. *Soul* 22, 56, 63. See also Isaac Part II V.19 and Isaac *Keph.* II.92, Iv.86. On the mystery of Christ and the necessity of faith and love to understand it as opposed to knowledge (*îda'tâ*), see Lavenant, *Dialogues* VII. 82–90.

[35] Hope (*sabrâ*): all who have written about John's work have noted the importance he places on hope; hope in the world to come for him is based on the resurrection of Christ and the grace of baptism. See also Lavenant, *Dialogues* I.1–13; Rignell, *Briefe* (1941), especially the first Letter.

مح معمصحتكح ؤلمم لؤهم لحمه :لحكم مهم لمعتوهمح
لمعهم لؤهم حمر :حمحكمهه حمعمف مح مح لمر :مزحه
مكؤمكمه لمؤل لرمكم :معمصحتكح لمصصلل حمكمعمه
لمهه :معمصحتكح حمزمكمه لاكلح لؤهم حمد :مجمأ
لحكم حك :لمعمستح لحكم لمعهم لؤهم لحمه حك
لمحتح لمتملح لمعلمحمه لا :مصمحل لمعمصحتكح حكمعم
حمح .لم زمأ لؤلحكمهل لمحمل لؤمه :لمهه حكمهكمح
حز مكؤمكم .لمكحك لمهمح لإلح مهم حك لاكلح معلح لحا
ؤلمعمح لمه حمل :مزمه مسحه مح لمحه .لإتم لمتم لمكحك
حمكؤل لا مح لحك .حه حمعمفح لمه مح لإلح لمكحك مه
.لمعمم لمتم مهمح حمكمه لمعلمحمح هلحه :لؤل مهحه
لمعلم لؤحمح معمحكحك :لمعمم لمحمعمح ؤمح لاحمزمه
لمحتمهه لاقمح لاعجز لمحه .لمرتم لاعمسمحه مللؤلحه
حمكمه حمل لمعمم مح لمعمتح مل حمكم :مح لاكلح
لمعلم حمل :لمعمم معؤلكح لاكمزمحه حمل :مزمه حمهمحه
لاحمحمه لمؤلح للتم مكحمح مح لمعكم .لؤحمح لحؤل لمحك
مجمح :لمعمكمح لاحمكمحك حمحكلح لمحكم :لمتمل لمتم
مجمه :مم لمحك حمح لمعمسمح مؤؤل لمحمح حمممكم لمؤلح
.لمحمزمه لمحك لمعمتحك لمحمحم لمكمك لمتم لاحمحم

their hope is a greater good in their eyes than to do miracles. Now there are many who have done amazing signs,[36] cast out devils, purified lepers and healed the sick, but they did not perceive the wisdom of that world to come because it is greater than any awesome thing
11 in this world. For behold the Corinthians—while having / done many prodigies by speaking in tongues and interpreting them, by prophesying what was to come in this world, together with other stupendous things—they were not even able to listen to the mystery of the wisdom[37] concerning that world to come. Indeed, the Apostle blames them saying that, not only when he came to them he was not able to speak with them of the wisdom of that world which he calls solid food, but he says, "not even now are you able to receive it."[38] "Yet we utter wisdom among the perfect, a wisdom not of this world,"[39] and although they were manifesting signs they had not arrived at this state. For even when a person does signs before unbelievers, this does not hinder him from being envious or resentful; yet it is not possible that he perceive the wisdom of his hope without purity of mind. Now the meaning of all signs is the teaching about God, not that the one who does them or the one who sees them will thus know what he will understand in the life after the resurrection. For this is more profound in its ability than the gift of signs, as the soul is more deep-seated than the body. If the doing of signs were greater than the wisdom concerning the world to come, why after the resurrection did God not grant the just the power to perform miracles instead of the wisdom of mysteries?

But it is evident, as I said, that the power of signs exists only against error, so that once people no longer err they will begin to learn the wisdom of mysteries. On this account, the power of signs

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[36] Signs (*âtâ*, *âtwâtâ*): an element in Ephrem's theory of symbols according to Bou Mansour, see his *Pensée Symbolique*, 59–61. The long section on signs here concludes with a mention of miracles (*ḥaylê*). Bou Mansour shows the overlap between sign and miracle in the case of *nišâ* which he includes in his discussion of Ephrem's symbol system.

[37] Mystery of wisdom (*râzâ d-ḥekmtâ*): see Sahdona II,12 and Isaac Part II XXXV.4. Compare with *râzay ḥekmtâ* in Babai C.Evagrius 177r.

[38] 1 Cor. 3:2.

[39] 1 Cor. 2:6.

ܥܡ ܡܐܢܗܪ ܥܡܥܡ ܐܘ ܡܐܫܬ ܠܐ ܐܢ ܟܠ ܒ
ܐܠܐ ܐܢ ܐܡܪ ܡܐ ܐܢ ܐܡ ܐܠ ܫܠ. ܫܐ ܐܐ ܒܟ ܒ
ܐܡ ܒܐ ܐܡ ܐܠ ܐܠ ܐ ܐ ܐ

is like the level of the soul for human beings. Just as the soul is placed between the bodily nature and the spiritual one, so that in this life it is not like a body nor like the perfect spiritual existence of the angels,[40] so also the power of signs stands between error and
12 truth, for it puts error far away / and brings one near to the truth. Because of this, the life of that world, being beyond error, is also beyond signs because there is no one there who needs to go out from error. But on the other hand, on the level of the soul there is combat with evil spirits.

Eutropius: For what reason?

The Solitary: Because his way is visible, Satan is jealous of his works and begins to beseech God to attack him. Now if He allows him, Satan will use every device against him.

Eusebius: Why does Satan not do battle with spiritual persons by means of fantasies? For the spiritual mode of being[41] is more excellent than the mode of the one who is at the level of the soul, and if excellent deeds make Satan jealous, he will necessarily be more jealous against the one who is spiritual than against the one who is at the level of the soul.

The Solitary: The way of life, brothers, of a person at the level of the spirit is not seen in the body by others. These beautiful things which are seen in him are not of the spirit but of the soul, as one who is not bodily in his deeds. Since his hidden way of life is concealed from Satan and no one sees it except God, Satan is not filled

[40] Lavenant notes how this description is basic to John's anthropology saying that though the concept is not unique in the ancient world it does reveal and imply a great deal about John's views: that the soul is not in the body by means of a fall; that it cannot be perceived by Satan; that the soul's activity is exercised through the body. See Lavenant, *Dialogues*, 36–37. For pertinent examples see *Soul* 3; Lavenant, *Dialogues*, I.8; VI.77.

[41] Spiritual mode of being (*dubbârâ ruḥânâ*): Macarius 191; John Sol. *Soul* 17, 24, 60, 64, 66; Isaac Part I 303, 368, 376; Isaac Part II VII.2, XX.2, 5, 6, 10; Isaac *Keph.* I.28, 36, 37, III.14, 46, IV.12, 13, 15, 16, 47, 92.

فما الناس الله لما لله. معوقة الضعف فضلها
لله ضعيف ضعفه فضا. فضيف ضعيف له فضل
الضوفة فما لا: لمله: لا ما لا الضوفة الضيف
فقاطا لضعف ضيف ضله: ضا لكله ضف ضعيف الله
ضعفه \ الضعل له ضوفه: فيفك الضعل لف الناق 12
له فضة. فيفك لضف له: لا ضيف فضة لله. فيفك
معفة ضفه فضة لفك لله: الناق له ك فضة: الضعل
له لما: له فضة فضيف ضيف لله ضك «الضعل له لما
ضف لف ضيف ضعيف فيفك ضيف.

الضف الما له. ضف ضعفة له.

ضفه ضيف معفل الضلفة لله. ضف الفضه
لله الضافف الف له ضف فضفه. معفضف لق له
لله ضف ضعفلة لف: له ضفه فقة معاق. ضفيف ضف
فضفة.

لا الضة فيضع ضف ضه لله معفه. ضف ضفضه
ضفيف له الضة معفة: الفقف ضعفه له فضة لف
ضاف ضفضة لفضف له فف الضف فضفة لق
له لاك معفل ضفة الما له ضف معفل ضفة
ضفضة.

الضفه له: ضفة ضيف ضة فيفه له: ضفة
ضفضة لف ضعيف. ضفضة الفتفة له فله.

with jealousy against him. But if Satan is jealous of him, it is by reason of the things which are seen in him. For behold in our Lord: while there was no limit to His greatness, nor to His knowledge, nor to His glorious way, Satan did not come near to Him in a seductive vision except at the time of the labor of fasting. Since he could not see His spiritual way, nor His glorious knowledge in relation to God the Father, even these did not become wholly enviable to his wickedness, for Christ conducted Himself like others in His visible
13 things. But that Satan might have the opportunity / to tempt our Lord, the wickedness of his envy was stirred by the visible bodily labor of fasting. Concerning Satan's access to our Lord, and his title of accuser and tempter, and why He was led to the desert for testing is, however, another matter.

For now, listen also concerning the level of the body. If a person does not even conduct himself well in this visible way, not only is he not a servant of God, but he is alien to all association with Him.[42] This is the one the Apostle calls corporeal: "As long as there is envy among you and jealousy, contention and divisions, are you not corporeal, walking in the flesh?"[43] These are called by Christ, "servants of sin."[44] So Scripture mentions three levels concerning humans: the level of the body, the level of the soul and the level of the spirit. Those whose whole mind is absorbed by evil thoughts, if they succumb to them, they belong to the way of demons. Those whose whole mind meditates on evil human things, even if they fail to fulfill their stirrings, since they are still moved by these thoughts, they are at the level of the body. For thus said the Apostle: "As long as there is jealousy and contention among you, you are corporeal."[45]

[42] Eph. 2.19; 1 Tim. 3:15.
[43] 1 Cor. 3:3.
[44] Jn. 8:34.
[45] 1 Cor. 3:3.

ܡܫܡܫܢܐ ܒܢܝܫܐ ܗܟܝ ܕܥܒ ܫܡ: ܐܫܬܡܫ ܠܐ ܐܝܬ ܡܢܝ ܕܐ
ܥܒ ܐܢ ܐܫܬ ܐܫܬ ܐܝܬܝ ܐܢܐ ܒܝ ܡܫܝܚܐ. ܡܫܬܬܐܫܬ
ܫܡܫܢܐ ܐܫܬܡ ܠܐ ܐܝ: ܐܗܟܝ ܠ ܠܐ ܗܟ ܐܡܢ ܡܗܝ: ܐܡ
ܒܬܡܫܢ ܗܟܝ ܐܗܟ ܥܒ: ܗܟ ܡܫܡܢ ܐܢ ܠܗ. ܡܫܗܟ
ܐܫܢ ܢܦܟ ܐܡܫܫܐ ܡܗ ܒ: ܒܢܟ ܒܢ ܐ. ܡܫܡ ܗܟ
ܐܫܢ ܐܥܒ ܐܫ ܠ ܐܠ: ܐܡܫ ܐܒܢ ܢܦܟ ܐܗܟ ܢܦܟ
ܒܢ ܡܝܫ. ܐܡܫܡܫܢ ܐܡ ܗܟ ܐܢ ܡܫܡ ܢܐ ܐ ܐܢ
ܐܡ ܠܐ ܐܗ ܐܟ ܐܟ ܐܡܫ ܢܗܟ ܢܗ ܐܢ ܐ: ܐܟ
ܡܐ ܝܫ. ܢܗܟ ܐ ܐܟ ܡܫܡ ܡܐ ܐ: ܐܟ ܐ ܐ ܐ ܐ
ܒ ܐܟ. ܢܗ ܐ ܐ ܐ ܐ

But if one strives against evil thoughts and does not give his mind up to their stirrings but forces himself with violence so as not to do their will, such a one if he perseveres in this sense is close to being at the level of the soul.

Eusebius: And when does this occur?

The Solitary answered: When he does not do evil things, nor think what is hateful.

Eusebius: And why is the one who is not subject to passions described in this way?

The Solitary: Because the nature of the soul is higher than /
14 evil deeds and foul thoughts. But on account of the body it is affected by association with them, as I showed in the letter to you. Because of this, that one who is raised above these things of the body and has drawn near to the level of the soul's nature is said to be at the level of the soul; just as that one who has recourse to the delights of the nature of the body is said to be at the level of the body.

But listen also to another point: not everyone who is in the flesh is driven by the fear of judgment, nor does he care about the wisdom of instruction. And when he beseeches God in prayer, there is no way that his mind be recollected, but the habits and considerations to which he is accustomed distract his reflection. He considers God, then, as an image of man. The one who is at the level of the soul in his way of thinking has a love of instruction, however, only with great struggle is he able to recollect his mind in prayer and this recollection is of brief duration, in a pure manner, not even for a moment. Why is this? Listen: since his soul has distracting stirrings or is involved in the study of the sciences or in the toil of the body,

أحسن عملا ولئن قلت إنكم مبعوثون من بعد الموت ليقولن الذين كفروا إن هذا
إلا سحر مبين: وقال الذين لا يعلمون لولا يكلمنا الله أو تأتينا آية: كذلك قال
الذين من قبلهم مثل قولهم تشابهت قلوبهم: قد بينا الآيات لقوم يوقنون: إنا
أرسلناك بالحق بشيرا ونذيرا ولا تسأل عن أصحاب الجحيم: ولن ترضى عنك
اليهود ولا النصارى حتى تتبع ملتهم: قل إن هدى الله هو الهدى ولئن اتبعت
أهواءهم بعد الذي جاءك من العلم ما لك من الله من ولي ولا نصير: الذين
آتيناهم الكتاب يتلونه حق تلاوته أولئك يؤمنون به: ومن يكفر به فأولئك هم
الخاسرون: يا بني إسرائيل اذكروا نعمتي التي أنعمت عليكم وأني فضلتكم على
العالمين: واتقوا يوما لا تجزي نفس عن نفس شيئا ولا يقبل منها شفاعة ولا
يؤخذ منها عدل ولا هم ينصرون: وإذ نجيناكم من آل فرعون يسومونكم سوء
العذاب يذبحون أبناءكم ويستحيون نساءكم وفي ذلكم بلاء من ربكم عظيم:
وإذ فرقنا بكم البحر فأنجيناكم وأغرقنا آل فرعون وأنتم تنظرون: وإذ وعدنا
موسى أربعين ليلة ثم اتخذتم العجل من بعده وأنتم ظالمون: ثم عفونا عنكم من
بعد ذلك لعلكم تشكرون: وإذ آتينا موسى الكتاب والفرقان لعلكم تهتدون:
وإذ قال موسى لقومه يا قوم إنكم ظلمتم أنفسكم باتخاذكم العجل فتوبوا إلى
بارئكم فاقتلوا أنفسكم ذلكم خير لكم عند بارئكم فتاب عليكم إنه هو التواب
الرحيم: وإذ قلتم يا موسى لن نؤمن لك حتى نرى الله جهرة فأخذتكم الصاعقة
وأنتم تنظرون: ثم بعثناكم من بعد موتكم لعلكم تشكرون: وظللنا عليكم الغمام
وأنزلنا عليكم المن والسلوى كلوا من طيبات ما رزقناكم وما ظلمونا ولكن كانوا
أنفسهم يظلمون: وإذ قلنا ادخلوا هذه القرية فكلوا منها حيث شئتم رغدا وادخلوا
الباب سجدا وقولوا حطة نغفر لكم خطاياكم وسنزيد المحسنين: فبدل الذين ظلموا
منهم قولا غير الذي قيل لهم فأنزلنا على الذين ظلموا رجزا من السماء بما كانوا
يفسقون: وإذ استسقى موسى لقومه فقلنا اضرب بعصاك الحجر فانبجست منه
اثنتا عشرة عينا قد علم كل أناس مشربهم كلوا واشربوا من رزق الله ولا تعثوا في
الأرض مفسدين: وإذ قلتم يا موسى لن نصبر على طعام واحد فادع لنا ربك يخرج
لنا مما تنبت الأرض من بقلها وقثائها وفومها وعدسها وبصلها قال أتستبدلون الذي
هو أدنى بالذي هو خير اهبطوا مصرا فإن لكم ما سألتم وضربت عليهم الذلة
والمسكنة وباءوا بغضب من الله ذلك بأنهم كانوا يكفرون بآيات الله ويقتلون
النبيين بغير الحق ذلك بما عصوا وكانوا يعتدون: إن الذين آمنوا والذين هادوا
والنصارى والصابئين من آمن بالله واليوم الآخر وعمل صالحا فلهم أجرهم عند
ربهم ولا خوف عليهم ولا هم يحزنون: وإذ أخذنا ميثاقكم ورفعنا فوقكم الطور
خذوا ما آتيناكم بقوة واذكروا ما فيه لعلكم تتقون: ثم توليتم من بعد ذلك فلولا

because of this, also at the time of prayer these things stir in him. He is not able, then, to behold God with recollection because his mind wanders from image to image, one dissolving the other, in particular because he has not yet arrived at that state higher than the level of the soul which beholds God as something superior to human intelligence. Now because a person at the level of the spirit is above corporeal thoughts, there is never a moment when all his mind is not stirred by God's wisdom. If someone has not yet perceived this which I have spoken, on the basis of what he was aware of previously, let him accept also what he has not understood.

Eutropius: Because we have found many things in your conversation which we had not thought of, my brother Eusebius and I have been diligent to come to you. While for many years we had not
15 gone / out of our cell, the fact that we came to you has profited us more than our staying behind. The customs which we had laid down for ourselves, we see them to be nothing in comparison with this knowledge which you set down for us in your letter. As happened to Paul also has happened to us. Formerly he was boasting and rejoicing in his way of living the Law,[46] he thought that this was indeed perfection and that there is nothing else, until he received the knowledge of Christ. So also we were thinking that what we were holding on to was perfection until we understood the sense of your word and how much we lack perfection. Just as the Apostle, because of the excellence of the knowledge of Christ, counted as loss these things which before he considered as righteousness;[47] likewise we have treated with contempt the joy of our toil, that we might solely glory in the hope of God.[48]

[46] Acts 22:3–4.

[47] Cf. Phil. 3:8–9.

[48] Hope of God, see this expression in *Soul* 62, in the context of Eph. 2:14.

حمد لله الذي بنعمته تتم الصالحات. أما بعد: فإن الله تعالى
قد أمر: بصلة الأرحام وحسن معاملة من قطع حسن
بعض من: يظن أن صلة الأرحام لا تكون إلا بالمال.
فأردت أن أبين: أن صلة الرحم تكون بالمال وبغيره.
وأن قطيعة الرحم تكون بالمال وبغيره. وأن الواصل
ليس هو المكافئ: بل الواصل هو الذي إذا قطعت رحمه
وصلها. وأن الله تعالى: قد أمر بصلة الرحم وحذر من
قطيعتها. وأن الأرحام: هم الأقربون من جهة الأب
والأم. وأن الأقربين: هم الأولاد وإن نزلوا. والآباء
وإن علوا. والإخوة والأخوات. وأولادهم وإن نزلوا.
والأعمام والعمات. والأخوال والخالات. وأولادهم
وإن نزلوا. وأن صلة الرحم: تكون بالمال. وتكون
بالجاه. وتكون بالزيارة. وتكون بالسلام. وتكون
بالدعاء. وتكون بالهدية. وتكون بالثناء الحسن.
وأن قطيعة الرحم: تكون بالإساءة. وتكون بالهجر.
وتكون بالشتم. وتكون بالضرب. وتكون بالدعاء
على الرحم. وأن الواصل: هو الذي إذا قطعت رحمه
وصلها. وأن المكافئ: هو الذي إذا وصلت رحمه
وصلته. وأن الله تعالى: قد أمر بصلة الرحم. وحذر
من قطيعتها. وأن الأرحام: هم الأقربون من جهة
الأب والأم. وأن الأقربين: هم الأولاد وإن نزلوا.
والآباء وإن علوا. والأعمام والعمات. والأخوال
والخالات. وأولادهم وإن نزلوا. وأن صلة الرحم:
تكون بالمال. وتكون بالجاه. وتكون بالزيارة.
وتكون بالسلام. وتكون بالدعاء. وتكون بالهدية.
وتكون بالثناء الحسن. وأن قطيعة الرحم: تكون
بالإساءة. وتكون بالهجر. وتكون بالشتم. وتكون
بالضرب. وتكون بالدعاء على الرحم. وأن الواصل:
هو الذي إذا قطعت رحمه وصلها. وأن المكافئ:
هو الذي إذا وصلت رحمه وصلته. وأن الله تعالى:
قد أمر بصلة الرحم. وحذر من قطيعتها. وأن
الأرحام: هم الأقربون من جهة الأب والأم. وأن
الأقربين: هم الأولاد وإن نزلوا. والآباء وإن
علوا. والأعمام والعمات. والأخوال والخالات.
وأولادهم وإن نزلوا. وأن صلة الرحم: تكون
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بالسلام. وتكون بالدعاء. وتكون بالهدية. وتكون
بالثناء الحسن. وأن قطيعة الرحم: تكون بالإساءة.
وتكون بالهجر. وتكون بالشتم. وتكون بالضرب.
وتكون بالدعاء على الرحم. وأن الواصل: هو الذي
إذا قطعت رحمه وصلها. وأن المكافئ: هو الذي
إذا وصلت رحمه وصلته. وأن الله تعالى: قد أمر
بصلة الرحم. وحذر من قطيعتها. وأن الأرحام:
هم الأقربون من جهة الأب والأم. وأن الأقربين:
هم الأولاد وإن نزلوا. والآباء وإن علوا. والأعمام
والعمات. والأخوال والخالات. وأولادهم وإن

The Solitary: Also I, my brothers, when I became aware that your mind is right, seeking the truth and not boasting about keeping laws, I wanted to tell you whatever would make a place of tranquility[49] for you, protecting your souls with an unshakeable defense against all eventualities.

Eusebius: We ask you to tell us the difference between these levels and do not expect us to ask questions, for we do not even know what they are, nor do we know what to ask concerning them. But you, at your discretion, tell us what comes into your mind concerning the passions of the soul and concerning their causes.

The Solitary: I will begin by speaking about compunction of soul, in which of the three levels it is found. It is not at the level of the body, nor at the level of the spirit. It is not in people at the level of the body because their reflection is evil. It is not at the level of the spirit because joy elevates them above this suffering. But com-
16 punction of soul is only / among those at the level of the soul because the one at the level of the body is moved by the fear of God which leads him to grieve over his deeds; and from sorrow for his sins is born compunction of soul.

Now we come to distinguish concerning tears,[50] by which thoughts they are stirred up in the mind at these three levels. As to tears at the level of the body, even when one weeps in prayer before

[49] Place of tranquility (*'aṯrâ d-šaïnâ*): see John of Dalyatha *Homélies* 6.13–17, where he says that this is the place of *light without form (nuhrâ dlâ dmû*), the light of the Trinity. See also John of Dalyatha *Letters*, 51.7. And see Beulay, *L'Enseignement Spirituelle*, 393–95.

[50] Beulay compares John of Dalyatha and John Sol. concerning tears of repentance and tears of joy and wonder. He also indicates when it is that tears occur in the spiritual process, see R. Beulay, *L'Enseignement Spirituel*, 201–5. And see John of Dalyatha, *Letters* 5.2; *Homélies* II. 3,VI.4.14, VII.1. See also Harb, "Doctrine Spirituelle," 251–54. Discourse 18 in *Book of Steps* reflects on the role of tears in prayer. Reference to tears occurs throughout the work of Abba Isaiah. The index of Isaac Part II lists the many references to tears in Isaac. See also Panicker, "Prayer with Tears," 111–33.

ﻣﺼﻄﻨﻌﺔ ﻣﻌﻘﻮﻝ ﻟﻪ ﻓﻤﺎ ﺳﺘﺎ ﻟﺎ ﻫ. ﺃﻫﺬ ﻟﻤﺴﻤﻰ ﻟﻤﺤﻤﺪ: ﻟﻤﻌﻠﻮﻡ ﺃﺣﺪ ﻭﺍﺣﺪﻟﻤﻌﻪ ﻻﻭ: ﺧﻤﺪ ﻭﺍﻫﻲ ﺍﻟﻨﻌﻢ ﺣﻜﻤﻌﻤﻚ ﻣﻌﺪﻩ ﻣﻮﻩ ﻣﻮﺣﻮ ﻣﻜﻤﺎ ﻣﻌﻤﻪ ﻭﻻﻟﺎ ﺣﻪﻟﺎ ﻣﻮﻩ: ﻣﻌﻪ ﻭﺍﻟﻪ ﻣﻌﻪ ﻫ ﻣﻜﻪ ﻣﻌﻤﻌﻤﻪ ﻗﻠﻤﻌﻪ ﻫ ﻣﻌﻪ ﻫﺎﺭ ﻟﻮ ﻭﺍﻫﻪ ﻫ ﻣﻜﻪ ﻣﻌﻤﻌ

God, one's weeping is aroused by these thoughts: the thought of one's poverty; remembrance of one's troubles; anxiety about one's children; suffering from one's oppressors; concern for one's house; the remembrance of one's dead, and other things similar to these. The persistence of these thoughts increases one's distress, and tears are born from distress.

Tears during prayer at the level of the soul are stirred up by these thoughts: fear of judgment; the reflection on one's sins; the memory of God's graces received; anxiety about death; the promise of future things and the fear lest one be deprived of them, and other similar things. So that by the persistence of these thoughts, one's mind is stirred up by the sadness of tears. But when other people are with him, if he is not watchful his weeping will not be on account of these cares, rather the passion of human glory may begin to stir in him. And when he sees the others coming together and stands among them, vain glory stirs up in him the affection for weeping.

These thoughts, then, stir up tears at the level of the spirit: wonder at the greatness of God; amazement at the depth of His wisdom; the glory of the world to come; human misguidedness, together with other similar things. From the persistence of these thoughts, a person pours out tears before God. Now his weeping is not from sadness but from joy. For weeping can be born of joy, as
17 many experience who, when / they have seen their loved ones after a long time, weep with joy at the sight of them. But there is weeping at the level of the soul on account of distress. This is the reason: when one remembers how often human beings go astray, he weeps as our Lord did on entering Jerusalem;[51] or as it is mentioned that He was sad on account of "the deadness of their heart";[52] or as Paul says: "But now while I weep I speak of them...";[53] or again, as it is written of Paul in Acts that for three years he did not cease from weeping.[54]

[51] Lk. 19:41.

[52] "The deadness of their heart" (*mitutâ d-lebbhon*): Mk. 3:5, Old Syriac.

[53] Phil. 3:18.

[54] Acts 20:31.

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ܗܠܐ ܐܡܪ ܐܒܐ. ܗܠܐ ܕܐ ܕ ܠܡ ܐܡܪ: ܐܡܪ ܐܢܐ
ܠܟ ܐܡܪ ܐܒܐ.

ܐܡܪ ܐܡܪ ܐܢܐ ܠܟ ܐܒܐ: ܐܡܪ ܐܡܪ ܐܢܐ ܠܟ ܐܒܐ.
ܐܡܪ ܐܡܪ ܐܢܐ ܠܟ ܐܒܐ.

But this mourning did not occur because of a spiritual mode of thinking, rather because of thoughts of the soul, either about people straying, or about suffering and afflictions, or to make supplication that aid might come from heaven.

For a person at the level of the spirit does not easily weep given his constant joy. And if he weeps, he is stirred by thoughts at the level of the soul,[55] as I have said, like Simon Peter who wept bitterly at the remembrance of his denial of our Lord.[56] Wherever our Lord wept, the Evangelist distinguishes those thoughts which made Him weep, such as when stooping to the thoughts of human beings and beholding their dead heart,[57] He was weeping over them. But when a person's mind is at the level of the spirit, he does not weep just as the angel does not weep. If there is weeping on account of the spiritual way of life, then the righteous would continually weep in the Kingdom because there they are spiritual. In the spiritual mode of being, then, there are no tears. But what is the level in spiritual growth of the one who persists in weeping, other than that of a child who weeps constantly? The child as he grows up, gradually ceases from tears until he arrives at the time of life when it is not becoming for him to weep at all. Likewise he who is continually in a state of weeping, if God grants him to advance in spiritual growth,
18 as his mind grows he ceases from weeping / and is joyful. But that one in whom there is no mental suffering and who is not stirred up by mercy, in contrast with the spiritual man he is as one who is not yet born, compared with that one who has reached the body's full stature. Indeed, as the one who not yet born is completely in the womb,[58] and nothing of him is visible in this world, such is the one whose soul does not repent in mourning. His mind because of its earthly concerns is entirely confined here below and does not go out to the other world. While much of this point I mentioned in the last

[55] Thoughts at the level of the soul (*ḥuššâbâ napšânâyê*): Isaac Part I 21, 155, 169, 527, Part II XVI.5, *Keph.* III.31; Dadisho' (Draguet) XV.23.

[56] Mt. 26:75.

[57] Their dead heart (*lebbhon mitâ*), cf. Mk. 3:5.

[58] For John's use of birth imagery in relation to the spiritual life, see Disc. 3, note 12.

ﺍﻟﻤﻌﺘﻘﺪ ﺍﻻ ﺍﻧﻪ ﺍﻧﻪ ﻣﻮﻗﻊ ﺍﻟﺴﺠﻦ ﻫﻮ ﺍﻟﻤﺼﻞ ﻭﻫﻮ ﻟﻪ ﺍﻟﻤﺼﻞ: ﺍﻻ
ﻭ ﺍﻟﺮﻛﺎﻉ ﺍﻟﻤﺘﻰ ﻭ ﺍﻟﻤﺎ ﺳﺘﺮ ﻭﻗﺎﻟﻮﻫﻢ ﻭ: ﺍﻟﻤﺼﻞ. ﻭ ﺍﻟﺮﻛﺎﻉ ﺍﻟﻤﺘﻰ ﻭ ﺍﻟﻤﺎ ﺳﺘﺮ ﻭﻗﺎﻟﻮﻫﻢ ﻭ:
ﻭﺍﻟﻤﻌﺘﻘﺪ ﺍﻟﻤﺼﻞ. ﺍﻟﻤﺼﻞ ﻭﻫﻮ ﻟﻪ ﺍﻟﺴﺠﻦ ﻫﻮ ﺍﻧﻪ ﺍﻧﻪ ﻣﻮﻗﻊ

ﻣﻌﻠﻮﻡ ﺍﻟﻤﻜﺎﻥ ﺧﻄﺎ ﻛﻴﻒ ﻛﻴﻒ ﻻ ﺍﻟﺴﻮﺍ ﺟﻨﺲ ﺍﻟﺤﺞ
ﻣﻦ. ﺍﻟﺬﻫﺎﺏ ﻣﻦ ﻣﻜﺎﻥ ﺍﻟﻤﻘﺎﺑﻞ ﺍﻟﻤﻘﺎﻣﺔ ﺧﻄﺎ ﻭﻟﻪ. ﺍﻟﻤﺼﻞ
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ﻭﻫﻮ ﻟﻪ ﺍﻟﻤﺎﺋﺔ ﻭﻫﻮ ﻭﻫﻮ ﻭﻫﻮ ﺍﻟﺬﻫﺎﺏ: ﺍﻟﻤﺼﻞ ﻭﻫﻮ ﻟﻪ ﺍﻟﻤﺎﺋﺔ

letter, I am compelled for your benefit to say it again, for you may not often read that letter. These things, then, which I have said concerning the cause of tears, even when they are found in a naturally passionate person, and also the sighs from everyone, are stirred up by these different ways of thinking concerning weeping which I mentioned.

Now to expound also on the subject of love: what allows one to acquire it at the levels of the body, soul and spirit? May all who understand what I am saying know how deficient they are in true love. I see persons, who since they desire, suppose themselves to have acquired love. Indeed, the degree of human charity is below the degree of divine charity; and unless one first attains to the measure of love for others, one will not be raised to the rank of the love of God. As also the blessed John said: "Whoever does not love his brother whom he sees, also is not able to love God whom he does not see."[59]

So now I will mention the different kinds of love and which thoughts make it increase in the soul. But first, learn that it was placed in us naturally by God. For if the power of the soul is not able to be stirred up by love, it would not have been told to us: "Love the Lord your God with all your heart and with all your
19 soul."[60] Now at the level of the / body, a person is stirred up to human love[61] by these affections: desire and yearning. For desire grows strong by a concern for the body, and yearning for possessions increases as a result of the attraction of many pleasures. Indeed, that one who seeks to be known in this world for authority, honor or magnificence, is someone who increases the attraction of riches in himself. From the attraction of these things, the love is stirred up with which he loves each person, I mean his love for

[59] 1 John 4:20. John's discussion here of love is significant within his work and it is helpful to see it in relation to the rest of Syriac tradition where Brock says that the theme of love is central, from Ephrem to Isaac the Syrian. See Brock, *Syriac Spirituality*, 84–86. And see Brock, "Dieu Amour." Likewise for Jacob of Serug, love is a key, yet understudied aspect of his work: divine love and human response in the context of divine economy (*mdabbranûtâ)*. See Hansbury, "Love as a Principle of Exegesis."

[60] Deut. 6:5.

[61] I.e. love that pertains to (human) nature.

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those who possess these things. Because of this, the love of persons at the level of the body is not genuine, since it began to stir in their minds as a result of mutable things, and their love is established on things which are not abiding. Now it is clear that when those things which were the cause of their love are changed, their love is also altered. Indeed, their love began from the beauty which passes away, from riches which will come to an end and from power which will be dissolved.

Now let us speak of those at the level of the soul in whom neither true love nor false love is found. Not false, for this reason which I will try to explain: because with the one who is at this level in his way of life, the passion of the love for riches is not great in him, nor does he want to fulfill the desire of his appetite. Because of this, nothing urges him to love others in that he does not thirst for riches, nor for love of beauty. Therefore, the passion of love is not readily available in him. Even if he supposes that he loves others with a divine love,[62] he has not yet advanced to this level; for the love of God is not acquired by labor of the body[63] but by insight into its mysteries (mysteries of that love).[64] Now because he has not yet attained to this, he is lacking in the love of all human beings. For this is perfect love: to love all persons like God. If at the level of the soul one loves a certain person, his love is not from knowledge but from a cause which urges him. And if his love is true, and he loves with knowledge those whom he desires, then he will not hate those
20 who do him evil. But if he / does hate, let him know that as a cause provoked his hate, so a cause urged him to love. The one whose knowledge is at the level of the soul is only able to love that one who accepts his teaching, but this love is not genuine because love which is genuine also loves those who do not accept one's teaching,

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[62] Divine love (*ḥubbâ alâhâyâ*): John Sol. *Soul* 89; Isaac Part I 55, 215, 217, 475, 567; Isaac Part II X.36, XIV.7, XX.5. Compare with *ḥubbâ d-alâhâ* which occurs in John Sol. and often in Isaac, see Part II X.36, note.

[63] Labour of the body (*'amlâ d-pagrâ*): Isaac *Keph.* IV.15. Plural 'labours' (*'amlê pagrânâyê*) in Abba Isaiah VI.50c, XI.109, 112; Babai *C.Evagrius* 154v; Isaac Part I 40, 82, 303, 352; Isaac Part II cf. XIV.1 and its note, XX.6; Isaac *Keph.* IV.94; frequently in Dadisho', e.g. (Draguet) IX.6, 10; IX.6, 10.

[64] Insight into its mysteries (*sukkâlâ d-râzawhy*): Babai *C. Evagrius* 149r; sing. 'mystery' in Isaac Part II V.15, cf. XXX.7; Isaac *Keph.* IV.13.

ﻫﺬﺍ ﺍﻟﻤﻌﻠﻢ ﻣﻌﻬﻢ: ﺍﻟﻤﺪﺭﺳﺔ ﺍﻟﺘﻲ ﻣﻌﻬﺎ ﻣﻌﻬﻢ ﺍﻟﻤﻌﻠﻢ ﻣﻌﻬﻢ. ﺍﻟﻤﺪﺭﺳﺔ ﺍﻟﺘﻲ ﻣﻌﻬﺎ ﻣﻌﻬﻢ ﻫﺬﺍ ﺍﻟﻤﻌﻠﻢ ﻣﻌﻬﻢ ﺍﻟﻤﻌﻠﻢ ﻣﻌﻬﻢ ﻫﺬﺍ ﺍﻟﻤﻌﻠﻢ ﻣﻌﻬﻢ.

ﻣﻌﻪ ﻻ ﻳﺪﻩ: ﺍﻟﻤﻘﺮﺏ ﺑﺎﺳﻢ ﺍﻟﻤﻌﻠﻢ ﺍﻟﻤﻌﻪ ﻻ ﻳﺪﻩ ﻣﻌﻪ ﺍﻟﻤﻌﻠﻢ ﺍﻟﻤﻌﻪ ﻻ ﻳﺪﻩ ﻣﻌﻪ ﻻ. ﻻ ﻳﺪﻩ ﻻ ﻳﺪﻩ ﻻ ﻳﺪﻩ

just as God also loves those who do not accept His will. Now a person at the level of the spirit has completely attained the love of God and of others, not by chance or for a visible reason, but by knowledge.

Eutropius: By what knowledge?

The Solitary: May our Lord reveal it to you, my beloved, since the causes of His love are above what you are capable of hearing; you would not be able to understand them even if they were mentioned. However, I am going to speak of some of them: true love is acquired from limpidity and above it, and all which is inferior to it has not yet advanced to its heights. That gift of perfect love, however, will be given to all human nature in the next world. Indeed, every gift which one receives from beyond limpidity of soul is from the gifts after the resurrection. For when there is no one who hates his neighbor after the resurrection, is it not evident that true love is a gift of God?

I will also speak of another passion: in which thoughts does zeal occur at each of these levels? Zeal at the level of the body is for authority over others; for the riches of those who are richer; and for the life of those who are more contented. All the passion of one's zeal is impelled by envy; and this envy, then, begins with the attraction of visible things.

Eusebius: And how is one who is like this able to be delivered from these things?

21 The Solitary: He is able to be freed from them by the hope[65] of the things to come. For if only he had understood the futility of the things of this life and the strength of those promised, he would be able to not be overcome by this passion.

Now that I have mentioned the cause of his affliction and the cause of his cure, I come to the person at the level of the soul to

[65] Hope of the things to come (*sabrâ da-'tîdâta*): see Isaac Part II XXIX.11; Isaac *Keph*. I.87.

.الحبما ابا حم .نعأ معصوئموا

صحصو الكلتئ :محصتم لمصح الحي ينم .نعأ امسم
حمصفم يتعالم بح لا حوا .لمحالحمصحم حم حمأ حمؤ
امحصم .نعأو مه ابا بحمح حمو مصصم .لمحكمصصحك لمحا
الحمصم حمو لحمه .امحالحم لحكمه الحمصم حم ابنعو مو
مو مه .مصموئ بمز ظمحوالحما لا لحصبح :معموالحما لمحالحمه
محكمك امحوالحم امنما امكمحم :الحصحصم امحمو الامحوصم
حم امنبح لحصحصو .نحي الامحوصم لحم .امعتنحو امما
الم .امصمو ظالحو مه الامحؤصم حم :لحكمه امصئو الحمصم
مؤنعو الحي اه لا :امصمو ظالحم مؤنحمك امصئو لحكمه نحي
.امكلحو مه الامحوصم امحمو

:امسلح معموالحما امحمقم حكمامحو :امنما امعم حا مو مه نعأ
مصم امنبلح لحصحم انحلحو .امعقلح حكمه حم بم لحصح
امتم .حمتمالحم مصحمو رصمئو ناناحم .امنمانو امكلحصم .مصلح
حم مسلالحم مصلئو امعم مو محكم .حمصصم مصحمو رصمئو
حتممالحمو حكمهو الامحصنا حم مصصصم مو مه حا .امصصصم
.انحصم

امصم انحم حكمامح :مه امحصمو مؤمه .نحمأ مصحصموا
.حكمه حم انحالمئو

21 حكمهو انحصصم حمصحم ظنمالمئو امصم مصصصم .نعأ امسم
:مانو حكمهو الامكمصحم لحصالموا نحي مكم .لمحمتئو
امصم حم امحوظم لا امصم انحم :حمتتكصمو حكمهو الامالكمصه
*معم

مكم الما :مانحصموا لمكحه مصاح لمكح امنعانو مو امعم
:مصلح معموالحما امصم حم ابا امصمو مح : امصصم انحلح لمح

show where his zeal is from—what it is and by what things it is stirred up. Zeal[66] begins in the soul when one is raised above the evil deeds which are visible in the body, but he has not yet perceived what is greater, supposing that he has arrived at perfection. Now because others are inferior to him in visible deeds, moved by zeal he finds fault with their actions, and his zeal results in enmity. If, then, he does not love the honors of the world, his zeal is not from jealousy but from presumption, namely of righteousness. But if he loves honors, his zeal is moved by jealousy and the wretched man does not realize that, as he judges those at the level of the body, so he is judged by those at the level of the spirit. The Apostle said: "He is not able to know what is judged spiritually."[67] This passion, then, which I mentioned concerns the one who is at the level of the soul in his way of life. For the zeal of the one who is at the level of the soul in his knowledge, occurs because he has attained to the exercise of wisdom and is seized by a certain presumption. Observing proudly, he remarks that everyone is beneath him. And because of this, he does not perceive mysteries which are greater than him. He thinks that he truly understands. So then he begins to be indignant with those who do not agree with him, supposing that they are totally in error, as Paul was indignant with the disciples, supposing that he knew the truth and that they were in error. Now the zealous
22 thoughts of these two classes include homicide, as when one of these / righteous burns with zeal for the destruction of others.

The zeal of those at the level of the soul and of the body is limited to these two objects: at the level of the soul to wisdom and to actions; at the level of the body to the mind and to deeds. In that person at the level of the spirit, then, there can be no zeal for the destruction of anyone, as our Lord who not only was not zealous against the Samaritans but also He rebuked the disciples because they burned with zeal against them.[68]

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[66] Zeal (*ṭnânâ*): see Isaac Part II XIX.1.

[67] 1 Cor. 2:14, Peshitta.

[68] Lk. 9:52–55.

ܠܡܥܒܕ ܠܗ ܐܡܪ ܡܢ ܕܥܡ ܐܢܐ. ܫܡܥ ܟܠܗܘܢ ܥܡܐ
ܠܡܐ ܐܬܐ ܐܡ ܐܢ ܡܫܬܘܐ ܡܢ. ܐܠܐ ܐܦ ܐܡ
ܐܡܪ: ܟܕ ܐܝܬ ܒܗ ܚܝܘܬܐ ܟܠܗܝ: ܐܢܫ ܕܡܫܝܚܐ
ܡܢ ܐܢܐ ܐܦ ܐܡ ܐܢ ܡܫܬܘܐ ܡܢ. ܐܠܐ ܐܦ ܐܡ
ܟܕ ܐܝܬ ܒܗ ܚܝܘܬܐ ܟܠܗܝ: ܐܢܫ ܕܡܫܝܚܐ
ܐܡܪ:

Eusebius: What does it mean when He said to them: "You do not know of what spirit you are."[69]

The Solitary: If only they had known what measure of wisdom He came to bring them, they would not have held to such angry thoughts. After they understood what knowledge they had received in Christ's mystery, not only were they elevated beyond anger but also they were perfected in love for the wicked. The zeal then of the person at the level of the spirit, if it is proper to speak of zeal, is nothing other than his being fervent in divine zeal and in a total love for others, to bring those who err to the knowledge of the truth as our Lord and his disciples did. But also understand this: when a person begins to avoid evil deeds, there will be many differences in his way of thinking; then he will arrive at the level of the soul and when he has begun again to be purified in his inner thoughts, many things happen to him, and he attains limpidity. But beyond limpidity is an infinite mercy. I mention these distinctions: how a person distances himself from the level of the body and attains to the level of the soul; how those who are at this level in their way of life differ from those who are at this level in their understanding; how those who are at the level of the soul in their understanding differ from those who are at this level in their way of life. There is much teaching concerning these things. For as there are many transformations[70] in the growth of the body / so there are many transformations in the
23 mind's growth.[71] When a child is ten years old, he has thoughts according to his age. But when he is fifteen, his stirrings are different, and when he is twenty, others are added. When he reaches the age of thirty, his former preoccupations are changed again. So also, many are the transformations in the growth of the inner mind. Since this world is corporeal, the ages of the body are known in it.

[69] Lk. 9:55, Peshitta.

[70] Transformations (*šuḥlâpê*).

[71] Mind's growth (*tarbîtâ d-reʿyânâ*): Isaac Part II XXXIV.3.

ﻣﺤﺒﺖ ﻻﻭ :ﻟﻮﻗﺎ ﺧﻮﺍﻩ ﻣﻲ ﻣﻲ ﺍﺳﺖ .ﺧﻮﺍﻫﻴﺪ ﻣﻌﻠﻮﻡ
.(Luk. 9, 55) ﺍﺳﻮﻩ ﻟﻮﻗﺎ ﺍﻳﻠﻴﺎ ﻟﻮﻗﺎ

ﺍﻟﺎ ﺍﻟﻤﻘﺪﺱ ﺍﻟﺮﻭﺡ ﺍﻳﻠﻴﺎ ﻣﺤﺒﺖ ﻣﻲ .ﺧﻮﺍﻫﻴﺪ ﻣﻴﺪﺍﻧﺴﺖ
ﺍﻳﻦ .ﺍﻟﻬﻴﺖ ﻭﻭﻭ ﻣﻴﺎﻩ ﺍﻟﻤﻘﺪﺱ ﻣﺤﺒﺖ ﻣﻲ :ﻳﻮﺣﻨﺎ ﺗﻌﻠﻴﻢ
ﺍﻳﻦ .ﺍﻟﻤﺴﻴﺢ ﻭﻭﻭ ﺣﺎﻛﻢ ﻣﺤﺒﺖ ﺍﻟﻤﺤﺒﺖ ﺍﻳﻦ ﻣﺤﺒﺖ ﻣﻲ ﺑﺎﻳﺪ ﻻ
ﺍﻟﻤﻘﺪﺱ

The interior growth,[72] however, is invisible to those of this world. The inner ways of thinking grow but their growth is invisible unless we have entered that other world. And as when infants go out from the womb of their mother, the size of each of them is visible corporeally, so once we have gone out from this spacious womb of the earth and we have appeared in that world, the measure of the understanding to which each of us has grown, whether in bad things or in good things, is revealed. But because it is too much to explain these transformations, at least I will give an example to show how someone begins to love others. Now just as when a body achieves the first culminating point[73] of infancy and enters into that second one of youth, no longer will it not be stirred up by the desire for the pleasure of its age, which is partnership in marriage, so also is the growth of the inner person. Achieving the first culminating point of infancy which is absence of concern for the fear of God, and entering that second age which is limpidity, he is not able to not be stirred up by the pleasure of that age which is the love of others. And as the body in its youth is fully in its age, so also the inner person stands firm in the other world by love for others. / If, however, 24
I would tell you everything step by step, know that our discourse would be longer than the five books of the Torah. But these are the seeds, may they grow in you abundantly!

Now I have this to say concerning the level of the soul, in addition to what a person has previously learned by his customary labor. Everyone at the level of the soul in his understanding, is at the level of the body in his way of life. And everyone at the level of the soul in his way of life, is at the level of the body in his understanding. For one takes pride in his labor and the other boasts of his

[72] Interior growth/upbringing (*tarbîtâ gawwâytâ*): Isaac Part I 206; Isaac Part II XXX.3.

[73] Culminating point (*aqmâ*): Babai *C. Evagrius* 111v, 131r, 169v; Isaac Part I 48, Part II XXII.2, *Keph*. IV.42, 93;

ﻭﻫﺬﺍ ﻻ ﺇﺷﻜﺎﻝ ﻓﻴﻪ ﻋﻨﺪ ﺍﻟﻨﺤﺎﺓ. ﻭﻫﻮ ﻛﻤﺎ ﺗﺮﻯ
ﺃﻭﺿﺤﺖ ﻟﻚ ﻣﺠﺎﻫﺪ ﻭﺍﻟﺼﻮﺍ. ﻭﺍﻟﺬﻱ ﺃﺭﺍﻩ ﻓﻲ ﻫﺬﺍ
ﺍﻟﻤﻘﺎﻡ: ﺍﻟﻌﻜﺲ ﻫﻮ ﺍﻟﺼﺤﻴﺢ ﻟﻤﺎ ﻳﻠﻲ: ﻭﻫﻮ ﺃﻥ ﻳﻘﺎﻝ
ﻟﻜﻦ ﻻ: ﺍﻟﻤﺠﺎﻫﺪ ﻭﺍﻟﺼﻮﺍ ﻣﺴﻠﻤﻮﻥ: ﻭﻫﻜﺬﺍ ﻟﻴﺴﺖ ﻣﺠﺎﻫﺪ
ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﺬﻱ ﻳﻈﻬﺮ ﻟﻲ ﻭﺍﻟﻠﻪ ﺃﻋﻠﻢ. ﺍﻟﻌﻜﺲ ﻫﻮ
ﻣﺎ ﻳﻠﻲ: ﺍﻟﻤﺠﺎﻫﺪ ﻭﺍﻟﺼﻮﺍ ﻣﺴﻠﻤﻮﻥ ﻭﻟﻜﻦ ﻻ ﻳﻘﺎﻝ
ﻫﻮ ﻣﺠﺎﻫﺪ ﻭﺍﻟﺼﻮﺍ ﻣﺴﻠﻤﻮﻥ ﻭﻟﻜﻦ ﻻ ﻳﻘﺎﻝ ﻫﻮ ﻣﺠﺎﻫﺪ
ﻭﻫﺬﺍ ﻫﻮ ﺍﻟﺬﻱ ﻳﻈﻬﺮ ﻟﻲ. ﻟﻬﺬﺍ ﺟﺰﻡ ﺍﻟﻤﺼﻨﻒ ﺑﺄﻥ
ﺍﻟﻤﺠﺎﻫﺪ ﻣﺎ ﻫﻮ ﻓﻲ ﻣﻌﻨﻰ ﺍﻟﺼﻮﺍ: ﻭﻟﻬﺬﺍ ﻣﺠﺎﻫﺪ
ﺃﻣﺎ ﺃﻫﻞ ﺃﻫﻞ ﻣﻌﻨﻰ ﻫﻲ ﻛﻞ ﺷﻌﺒﺔ \ ﺍﻟﻤﺴﺎﺋﻞ ﻟﻬﺎ 24
ﺍﻟﻤﺴﻠﻢ ﻳﻘﻮﻝ ﻟﻪ ﻣﺎ ﻣﻌﻨﻰ ﻗﻮﻟﻪ: ﻣﻌﻨﺎﻩ ﻣﺎ ﻳﻠﻲ: ﻭﻫﻮ
ﺃﻥ ﻳﻘﺎﻝ ﻫﻮ ﺣﻜﻢ. ﻭﻫﺬﺍ ﻳﺘﻀﺢ ﺑﻤﺜﺎﻝ ﻭﻫﻮ ﻗﻮﻟﻪ
ﺍﻟﻤﺼﻠﻲ ﺻﺤﻴﺢ ﻭﻫﻮ ﻣﺎ ﻳﻠﻲ: ﻭﻫﻮ ﺃﻥ ﻳﻘﺎﻝ ﻫﻮ ﺃﻭ
ﻫﺬﺍ ﻫﻮ ﺣﻜﻢ ﺷﺮﻋﻲ ﻭﻫﻮ ﻣﺎ ﻳﻠﻲ: ﻭﻫﻮ ﺃﻥ ﻳﻘﺎﻝ
ﻟﻴﺲ ﻫﻮ ﻭﻫﻮ ﻟﻴﺲ ﻫﻮ. ﻭﻫﺬﺍ ﻫﻮ ﻣﻌﻨﻰ ﻗﻮﻟﻪ ﻭﻫﻮ
ﻏﻴﺮﻩ ﻭﻫﺬﺍ ﻫﻮ ﻣﻌﻨﻰ ﻗﻮﻟﻪ: ﻭﻫﺬﺍ ﻫﻮ ﻣﻌﻨﻰ ﻗﻮﻟﻪ
ﻣﻦ ﻏﻴﺮﻩ. ﻭﻫﺬﺍ ﻫﻮ ﻣﻌﻨﻰ ﻗﻮﻟﻪ ﻣﻦ ﻏﻴﺮﻩ ﻭﻫﺬﺍ ﻫﻮ
ﻣﻌﻨﻰ ﻗﻮﻟﻪ ﻣﻦ ﻏﻴﺮﻩ ﻭﻫﺬﺍ ﻫﻮ ﻣﻌﻨﻰ ﻗﻮﻟﻪ ﻣﻦ ﻏﻴﺮﻩ
ﻭﻫﺬﺍ ﻫﻮ ﻣﻌﻨﻰ ﻗﻮﻟﻪ ﻣﻦ ﻏﻴﺮﻩ ﻭﻫﺬﺍ ﻫﻮ ﻣﻌﻨﻰ ﻗﻮﻟﻪ
ﻣﻦ ﻏﻴﺮﻩ

wisdom; this is another level among humans which neither in its hidden form, nor in its external appearance, effects anything other than the works of the flesh. Now there is one who has begun to abandon the level of the body but has not yet arrived at what is at the level of the soul; one might also speak concerning his passions. Then there is one who has begun to go beyond what is at the level of the soul but has not arrived at understanding on the level of the spirit; to speak about his stirrings requires further discussion.

It is not in the power of human nature, however, to discuss the spiritual mode of being because what will be given to humans in the next world is beyond nature. In this life, then, it can only be given by God to the one whom He knows is deserving. As in the case of Paul whom He brought to this state together with the other disciples. So no one will be judged for not having arrived at this dignity.

Eusebius: But I think it is wrong that after a person has heard these things, he not take care to supplicate continually to be made worthy of them.

The Solitary: Now I will describe clearly those who overcome resentment but are not easily able to be reconciled. Although anger pulsates in everyone, it is not intense in those who have an admirable nature. So the person who in his wisdom subdues his inner anger, not only is he not resentful but also he nearly conquers the
25 passion of anger. / But the one who suppresses his anger by cunning rather than by wisdom—this one is a resentful person. And this is the cause of his resentfulness: because indeed he did not purify himself from his anger so that he might be patient having a virtuous mind. On this account, as one who has not appeased his anger with blows or with imprecations, therefore his inner

مهنم ةد نيلهاعم ةاعكلج لا ةاعصعص لإ. لعلا نتم
لا :ةاعزلج ةعجعبو ةنعو لثلا. لنهجو لجتر عم نجل
لسع ةعجكو لنسأ ةع لجنعة. لاعصعيك تنم لعجب
لكلع لا :ةاعصعب جع لكت ةنعو لثلا. ةعوقس لعأ
.نعلا ةعجقؤ لكو لنسأ ةع لاكعة. ةسؤو لجعيك

لكلع :لجبؤ لسعك ةك لثت لسسؤ ؤع لزعؤك
.لعستجك تعةلعة لنسأ لعكجؤ ةع لسع عج نجكؤ
ةنؤ عيك تعةلعة ؤعجك ةع لاكل عج لتس ؤع جكعة
عج لاسععة لؤةك ةجنة ةعؤ ةعجعيكؤ ةغ سأ: لالؤ
لعيغ لا لسعكؤ :ؤؤلعة عبأ لا لةع لكلع. لنعيتجلؤ لجنع
.لاعؤ لؤةك

ؤلك عجؤ ةع لاعةعيكؤ لأ نعض لإ. نعأ ععجةعأ
ععةلؤ لسيك لكعة ةك لؤةب لا :جكةع عبأ ةعيغؤ
.عجك لؤلعؤ لنلسعأ

:لاعلل جعزؤ ؤبأ جكلؤ لكعجة عنعأ. نعأ لنسسأ
:لاعجة لاغؤ عيكعج جيك عج. ؤعزلؤ لنلكؤ جرعة لإ
جسبة لعتر ؤعة لاعأ :ؤعجعجة ؤبأ لاعيلؤ جكلج لإ
لا :ةعيكج ةلعجة لعجعج لاعجعجؤ ؤع لعأ نج. ؤعجة
ةك \ ةأ لإ :ةعةلأ لا لنلعأ ؤعكج لاة
لاعجعة عج ةكؤ ؤع لعنج. لجبؤ تنم لاعجؤ لعسك 25
ةك ةلعجة لاكبج لإ :ةلعجة عجعجة ةؤلاة لكلع
لاكج ةة أة ؤع لأ نعأ. لنلعأ ةة لزعيك لة :ةعيكج
لزعجة لسعنجؤ :جؤلأ لا لاعجة عج نيك لكلع. ةلعلؤ
ةلعجةؤ لعيك ةة لإ عج ةبأ لة لكلع :لنعجعجة لاةة
لعلأ ةيكؤ ةعةجؤ لعجعة ؤبأة :لاكقجة أة لاعتعجة
لكعة لة. لنزؤةؤ لجبك ةة جكيك

stirrings create resentment in him for a time of vengeance. So this kind of person takes a long time to be reconciled.

Eusebius: And who is that one who when angry is not resentful for a time? What is the cause of this resentment?

The Solitary: The person whose anger is frequent and bitter, does not prolong the time of his resentment like that one of whom I first spoke.

Eusebius: How so?

The Solitary: Since in an outpouring of words, the stirrings of his anger find calm relief, so thoughts with their hidden anger do not remain in him. How many times he even repents of his first words, along with many other things said by those who are without God and never get their fill of harming their companions. Indeed I do not speak about devils but about human beings. Those who do not restrain jealousy, nor seek reconciliation, are not reckoned among humans. According to the understanding of the Gospel they will be numbered with the angels of Satan, to be sent with them into the fiery Gehenna. For if they did not resemble them, He would not have condemned them together with those angels, as God's judgment is not unrighteous. We will also show the passion of malice,
26 what causes it to grow in the soul. / For the most part it is in everyone. But in the people who attempt to find fault with the actions of others, the passion of malice increases.

Eusebius: And this passion of theirs, how can they lessen it?

.مخؤلصه ازمحنح لمرأ لمصح

لمصا فحنح لا لمصملصه حم وه مسله .نمز مصحصما
لمصا لهيمحم لمحح مه لمله .لحما .ملصا لهيمحم لمحح مه لمله.

لمالحصاله ملصمه لمصنمع لمعنح :نمز لمبسه
وه فسا ملصاً لحما سلصلصه لا :ازمحنح لمراحمحلصه
.لنغاً لمصمه

.حما حماً :نمز مصحصما

لمؤح لمسبع لاسموة لووع لمحلصه .نمز لمبسه
ازمحنح لمحمقه حه حمصع لاقع: لا فصع لمصصصه ملصمه
ملصمقمه لمح ها حمتر لمصه لا .(ووالمصصه ازمحنح
حموصاً حمكه مصه مصاً لمستما لالتحصه مح .لولصه
نمحح لما .(ووستحسع لمصا حه حمصه ولا لمحح ولا لمعاه
نمحح لمح .لمستح لمحح لا :لما لمحصه لواقع لمح حه
سووصاً لمعتح مح حه :سمه لا لمحوله :مغه لا ههصصع
لمحم سووالله مح (مصحمحاً لطصه حمه فسا لا .مسله
لمحم مسه .(سا حسه لا (ووصصه :وووه حفه (ووحه نمحح
حا مه لالحم .لمحه لا لولحاً
فسا \ .لمصح هنح لمحصصه لمحح لنماً :لالمصمه لمه 26
حمصصفه حمه لمصا .سووصاً مصلحه حمه لالحمحه
.لالمصمه لمه (ووه وه مصصه :لنتماً لنحتح ححنصصحه

وووه حمرم لمحح لنماه (ووصمه وووه .نمز مصحصما
.(ووه نمرح لووع

The Solitary: By not giving satisfaction to their mind, but rather to resist when it stirs them up with distracting thoughts, and not give space to their hidden stirrings in an outpouring of words. Indeed, as blocking the mouth and the nostrils diminishes human breath, so by stilling words against others the inner passion withers. And after the extermination of this passion, the passion of love comes in. But there is no way that their soul may be stirred up by love for others as long as the passion of malice arises in it. Who has ears to hear, let him hear!

But listen to the opinion which others have concerning the nature of the soul. They say that it is stirred up by three passions: by discernment, love and anger.[74] But they think much too little of it, for even animals are stirred up by these three passions. Indeed, animals love their offspring and become provoked against anyone who harms them; they discern how to honor with love the one who nourishes them, just as the species of dogs distinguishes their masters from strangers, to love them; and a bull knows its owner,[75] and many other examples such as these. Indeed, the nature of the body is stirred up by these three passions: first there is love of natural life, then the other two are generated from this passion. Now because the nature of the body is bound to the love of life, it inflicts wrath
27 on all which is / contrary to its life. And it confers respect on that which favors the passion of the love of life. But the nature of the soul is truly superior to these three passions, only the human body is impelled by them. I have briefly demonstrated concerning the power of the intelligence of the soul, according to the aim set by me.

[74] A detailed discussion of this tripartite division within the soul may be found in Isaac Part II XVII.1, note 2.

[75] Is. 1:3.

ܠܐ. ܐܡܪ ܠܗ ܡܪܝ ܐܝ ܠܐ ܬܒܥ ܠܝ ܐܢ ܐܝܟ ܐܢ ܐܫܬܘܩ ܠܟ ܠܐ ܐܦ ܒܬܪ ܕܐܡܪ

SECOND DISCOURSE
CONCERNING THE PASSIONS OF THE SOUL, HOW THEY DIFFER AND ON THE CAUSE OF THEIR STIRRINGS: WHAT SORT ARE THOSE WHICH ARE OF ITS NATURE AND WHICH ARE OUTSIDE OF ITS NATURE?[76]

28 When we had finished the mid-day Office, we went in to him after the conclusion of the prayer and he began to speak to us.

My beloved, as a helpful physician is concerned about the diseases of the body to discover how to heal them, also I according to my inadequate self, undertake to tell you not only what you have requested but also other things which you have not asked, that anyone who cares to search in them might find there the healing of his hidden diseases. But I know that they are rare who are concerned about this teaching, although I will also show the cause of their negligence, and why they are not anxious about the diseases of the soul as they are about those of the body. So that while understanding this cause, even those who are virtuous in their way might be restrained from anger lest they become provoked at those who are not careful concerning the life of their souls. But it is from lack of knowledge that the righteous become angry about sinners. For if they understood how much toil it takes to be deemed worthy of becoming a man of God in one's works, they would give thanks to God for His help by which they have advanced to this stage. They ought to have
29 a sense of sadness concerning sinners and not a zealous / anger. The reason, however, that one is solicitous concerning the disease of his body is because all of nature, with the range of its elements, serves the body and not the soul.

Therefore, the body feels the pleasures which are in it and the afflictions which are from it. Now since these pleasures and

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[76] In his 3rd homily, Isaac the Syrian comments at length on what is natural to the soul (an understanding of all created things), what is outside of its nature (passions/*ḥaššē*), and what is above its nature (an impulse from divine contemplation). Khalifé-Hachem sees a dependence in this of Isaac on John Sol. The text may be found in Hansbury, *On Ascetical Life*, 43–61. For an analysis of the text see Khalifé-Hachem, "L'âme et les passions," 201–18. See also his "La prière pure," 157–73.

وقال

الذي لا نعلم ما نقول له

وإنما نصلي لأن كلمة ومحمد

هي صلة.

28 وأما حين نعلم: ومنه ومنها ومنهما ومنهم هو أن
هو ومنه ومنه: الذي ومنها ومنه.
لا هو له ولهذا وبذلك ومنها أم: ومنهم هو لا
له أو: ومنهما ومنها الذي ومنهم وبه وأحد
كان وكنت لا: وأين أم له ومن ولهم ولهذا
ومنهم لا كان ومنها أو إلا: ومن ومن ومنهم.
ومنهم ومنهم: وقوله له ولهذا كان هو ولا
ومن ولهذا للتكون لا به إلا. ومنه ومنها ومنها
ومن ولهذا وبذلك ومنه هو أو له. ومنهما لا
ومنهما ومنه ومنها الذي هو أو له. ومنهما لا
ومنه أم: ومنه وأما ولا ومنه ومنه لا ومنها: لا ومنه
كان أو: الذي ومن ومنهم هو. وبه وهنا ولا
ومنهما ومنه: وقوله ومن لا ومن ومنه ومنه
ومنهم ومنه. ومنها ومنه ومنه ولا كان
ومنه ومن ومن كل. ولهذا ولا ومنه وهنا ومن الذي
ومنه ومن ومنه ومنها ومنه ومنها ومنهم ومنه:
ومنهما الذي ومن ومنه ومنه ومنهم ومنه ومنه:
ومنه ولهذا ومن ومن: ومن ومنهم ومنها ومنه
ومنها ومنه ومنهم ولا: الذي ومنهم ومنه ولهذا
ولا ومن ومنه

29 وبه ومنها ومن ولا ومنه الذي هو ومنه. ومنها \ ومن
ومنها ومن ومن ومنه ولهذا. لا ومنه ومنه ومن
ومن: ومنه ولا ومنهم ومنها ومنهما ومنه:

afflictions are visible in the body, a person takes it upon himself to take care of these things.

Eusebius: We have understood what you said, as to why there is concern for the diseases of the body but why is there is no anxiety for the diseases of the soul?

The Solitary: Because the nature of the soul is more subtle than anything corporeal and its life moves in a life higher than that of the body. Therefore, even after its separation from the body, it continues in its natural life. As a result, the causes of the diseases with which it is afflicted are not visible, and one is not aware of beneficial thoughts[77] for their cure. For it is not injured by foods, nor helped by a mixture of roots. But God who knows the causes of the soul's injuries, that they are from evil deeds, has forbidden some of these deeds with His threats: "You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness against your neighbor,"[78] as well as not to covet one another's things, that while they abstain from these things which are of the body, also their inner impulses might dwell in peace. But when humans are not in agreement, neither with the good nature which is in them nor with the injunction of the Lord of all,[79] because of this disobedience they have been reduced to complete misfortune, and their knowledge has been changed to error and their inner self has been corrupted with blemishes. They are, so to speak, not able to see nor even to hear, but as if dead they do not feel remorse about their
30 inner condition. While they remain in this mental obstinacy, most of their stirrings are inflamed by the desire for praise.

[77] Beneficial thoughts (*ḥuššâbê m'addrânê*). In Isaac these are the thoughts stirred by God: "...renew my mind with a transformation of mind and with beneficial thoughts which You, in Your grace, stir within me." See Isaac Part II V.8.

[78] Dt. 5:17ss.

[79] Lord of all, see Disc. 1, note 6.

שלמה. ושתי נקראתה וכן נשתה שלח וגלה שלמה
לעזה כה לאוילה: ושלמה וגלה מתעקלה מתשבע
ושל שלה כה וסה מלה שלו.

וסה נשלה: וגשתי וגלה וסה. זשה אלהים
גלה הי מה וסו. שלה וגלו לבו שלהלה
שלה מקנה לשלו בלשו שלו.

לה לה סה מלה לשלו שלה. זשו וסשה
לוי מלה: ושמה מלה וגלו לה שלוי נשלה: שלשלה
שלה. וסשלה בשה נשלו וגלה לה שלוגלה כלי לה
לשלשלה כלגי מלו לשו לה שלשלה ושלשלה לבו לה וסה:
לה זגה לו. שלשלי מסוגשלוי נלגשה לשלה ולה
לשלגשלה וגשלה לשלשלה ולה: וגלשלשה שלוגי וגשלה.
לשלה וגשה לה שלוי בשגלה וגלשי שגשה הי וגלו
לשלה וגשלי לה: שלשלי בשגלה מלשה לה לה
לה ולה. שלשלשלגלה מלה זגה וסה וגלשה לה
וגלו וגלשה לשלה וגלשה לשלה ולה וגלשה לשלה
לשלה וגלשה לשלה ולה וגלשה לשלה (Deut. 5, 17 ff.). לשלה
לה. וגלשה לשלה ולה וגלשה לשלה לשלה וגלשה לשלה
לשלה וגלשה לשלה: לשלה וגלשה לשלה לשלה וגלשה לשלה
לשלה וגלשה לשלה

Eusebius: With great depth and truth you have shown the passions and their causes and the healing of their infirmities that if a person try to understand these things, truly he might well become God-like in his understanding. Now since your discourse has touched on this passion of the desire for praise, we wish to know from which cause it arises.

The Solitary: This passion begins with boasting but boasting begins with foolish thinking. Now folly arises from ignorance of this life, because men do not understand the instability of their affairs and the vanity of the glory which comes from them. It is also because they do not discern the stupendous works of God, nor the wisdom of His providence, nor the deficiency of human nature which before blossoming has faded, before holding sway has been destroyed and before being exalted has been brought low. Then the order of their nature is totally changed and all their actions are subject to dissolution. Since they have not attempted to think about these things, they are captivated by the love of mutual praise, especially because a person does not think to say: What is this vanity by which I am held, that the sight of human beings is more excellent to me than the sight of God and I desire their praise rather than praise from God; as if I hold praise from them to be more sublime than that praise which is from the Lord of all; as if I consider the honor which is from humans to be equal to the honor of the angels. Wretch that I am:[80] while I was created free by God, I have placed the lordship[81] of many over myself, in that I am a slave to everyone through trying to please everyone, as if Christ is in conformity with
31 human praise and as if the judgment of my deeds would take place in a human court. If then the mind / were assiduous in these thoughts, the passion of the love of glory would not dwell in us, for these stirrings

[80] Rom. 7:24.

[81] Lordship (*mârûṯâ*).

الثاني أن يمنعهم من الاجتماع ليلاً. أما نهارًا فلا يمنعهم لأن الاجتماع نهارًا لا يخاف منه الفتن بين الناس: لكثرة الداخلين في الدين الذين لا يريدون الفتن. ولأن الليل مظنة الفتن لأن الناس يتسللون فيه إلى بيوت الفساق: فيجتمعون معهم على الشر.

وهو ما. أعني الوجه الذي إذا فعله الحاكم كان فعله الواجب عليه وهو ما. الفعل الذي إذا فعله الوجه الذي لا يكون فعله واجبًا عليه. بل يكون مباحًا له إن شاء فعله وإن شاء تركه. وهو الاجتماع نهارًا. وقوله: إلا أن يخاف الفتن. أي إلا أن يخاف الاجتماع نهارًا وقوع الفتن بين الناس: فيكون فعله واجبًا عليه. لأن درء المفاسد واجب. وقوله: فإن خاف الفتن بين الناس: فإن الفتن بين الناس: هي الاختلاف بين الناس: بحيث يقتل بعضهم بعضًا. وقوله: أو ما يؤدي إلى ذلك. أي أو ما يؤدي إلى الفتن بين الناس: هو ما فيه تهييج الناس بعضهم على بعض: بحيث يخاف منه الفتن بين الناس

are enemies of this passion. Just as in a house, many dwell in the concord of one mind and their enemy cannot attack them out of fear of them, so this passion is curbed by the great accord of these thoughts from within. But since the mind of a person is devoid of these stirrings, first he lacks understanding, next he does various actions, then he is proud, then a lover of boasting, then a lover of praise and from love of praise comes envy. However, envy does not produce evil in every one, rather one of the passions provides the occasion. Now envy does not spring up in boastful persons out of wickedness as others have said, but from vain glory. Paul says: "Do not become vainglorious, envying one another."[82] But in those who have no love of glory, their envy is born of wickedness. It grows in them because they try to view the honor of others: the craftsmen among themselves, or the attendants in court, or judges, or wise persons—their envy for one another is from a love of glory. Indeed, each one of them seeking to be praised is envious of the praise his neighbor receives. The rest are envious of each other through wickedness, such as the needy who are not envious of one another so as to be praised but for the sake of a greater collection of gifts. In this kind, who love glory because of praise for visible works, their wickedness is not very great.

Eusebius: Why is it that while in others there is great wicked-
32 ness, in this kind there is / less?

The Solitary: Since the one who loves glory is lavish with his gifts, as he expects to be praised by everyone, there is no place for

[82] Gal. 5:26.

الحقه الحمد ومعدد لإ امملا. لعم لمه، ومل لحدختد
ومعاحد الحدد ومحدختحد لمد لا: لمحد يس الاهمحمد
لمامحمه حم لعم لمه مجوده لمحه :ومعده الكسة حم
هسد ومعهده الحمه. حجكه لحمقم حكمه الممل
حوكد. لحده معم لمه كمامده :لتمه حكه حم لمحجه
حوكد. لمحمده ممم حوكد. لمعكس حوكد. لمعتم لمحتد
لمعمم. لمعمكس ينم الكمحمل كمعم وحم. لمحمه ممم
ومه، معتد معتد الا: ده لمحمه الممم مكمحمد كه مجه
ومحه حدد الممم حم كه: لمؤمحه مه لمعتد. الحد كه
معمم يمل لمعمه، لمعمه حم الا. لمتم ومعلم مل: لمعمم
مجه بس مم حممهم ومحمد مهتمه ومحل كم لا. همكمه
(Gal. 5, 26). لمحمه كمعم ومحه كمكه مه حكمك: لمحمه
لمحولم لمكد مه هملم. مجكمه الممم حم ومحمهم
ومعمهم: ومحمهم لمتمم لمعلم مجمع حمعمهم مه لمعمه مه
حتلم: ومحمهم معمهم لمعتم لم: لتم مكمد لم: لم، متلم
مه مم لا لمحم مجه مهه. لمه، لمحمه كمعم حم متلم:
لمجم. ومجمه لمكحمحه كه مهم: مجمعم مه، ومحمه
لمجم مل. لم، حتمه حممهم الممحمد: لمتم لمعتمه مه
ومحمهم مهمكم ومحمكم لا، لم، لا مه، ومحقمه:
مهمكم الجمك لمحمده مممه لا حم ممم: لم، حتمه
لمحمد حمم لمكم مه لمه. لم، تم لمكه ومحمهم
لمعمم ومه الحكم لا: مجمكم ومحتم لمكحمحه.

32 :لمعمم لمعه لمتمم مه لم، لا مجمه. مجم مهمهم
.لمجم لمه

مم لمحمم :لمعمحمل مممم لا مجمه. مجم لمسم
حمحمكمه. ومحمكمه مجه ممم مكمحمد: لا مه، لمل

the passion of wickedness in his boastful impulses. Often enough he even inclines to goodness and by means of this passion, the passion of wickedness ceases. However, this goodness of his does not extend to everyone, for that sort of goodness would come from being merciful which likens one to God. But his goodness extends only to those who praise him, as for example judges, commanders and the nobility, who scatter their riches in view[83] of the sight of others. So if they do not give to the poor it is not out of wickedness but from despising alms. As I said, the passion of wickedness weakens through the love of praise. All, however, who do not love to be praised for the possession of the things of the world, and yet do not give to the poor from what is theirs: this kind is very wicked and by their wickedness are deprived of mercy. Now that previous order which is praised in this world, love of human glory becomes the cause of their not being merciful to the weak.

Indeed, because that order is enslaved by the fame of possessions, it does not turn toward the more excellent fame of generosity in giving. But I will speak of the cause which calls all human beings to mercy. Whoever is not merciful can become merciful in this: by constraining one's mind even when not wanting to, and by training the soul to give to the needy, so that from the constancy of one's gifts, mercy might dwell abundantly in the soul. Whoever does not have the means to give gifts so as to cease from evil and become merciful, may become merciful by forcing his mind to forgive those who have offended him even when he does not desire to do so, never yielding to vengeance for ills (done to him). But as to the pas-
33 sion of anger / in this kind who seek to be praised for their handiwork, when they are angry their anger is not born of the malice of envy but of pride.

For pride is different from vain glory. Boasting follows pride and haughtiness, vain glory. Then again, the passion which engenders haughtiness is different from that which engenders boasting.

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[83] In view (*b-te'ôryâ*): occurs only twice in John, see also Rignell (1960) 22, *te'ôryâ da-hata d-'âlmâ da šrara.* According to Brock it is not found in Aphrahat or Ephrem but does occur in Philoxenus and subsequently in Babai, Gregory of Cyprus, Isaac and Dadisho'—perhaps revealing an Evagrian influence. For the occurrences of *te'ôryâ* in Isaac see Brock, "Some Uses of the Term *Theoria*," 407–19.

كه از خيلي اهل آن بود. آنها صحبت ميكردند اما صحبت آنها
اهميتي براي او نداشت. او فقط به آن فكر ميكرد كه چگونه
بايد از آن مكان دور شود. بعد از مدتي آنها به جاده اصلي
رسيدند. در آنجا تعداد زيادي از مردم ديده ميشدند كه
همه در حال فرار بودند. آنها نيز به آنها پيوستند. آنها
نميدانستند كه چه اتفاقي افتاده است. آنها فقط ميدانستند
كه بايد فرار كنند. آنها نميدانستند كه به كجا بروند. آنها
فقط ميدانستند كه بايد فرار كنند. آنها نميدانستند كه
چرا بايد فرار كنند. آنها فقط ميدانستند كه بايد فرار كنند.
آنها نميدانستند كه چه اتفاقي افتاده است. آنها فقط
ميدانستند كه بايد فرار كنند. آنها نميدانستند كه به كجا
بروند. آنها فقط ميدانستند كه بايد فرار كنند. آنها
نميدانستند كه چرا بايد فرار كنند. آنها فقط ميدانستند
كه بايد فرار كنند. آنها نميدانستند كه چه اتفاقي افتاده
است. آنها فقط ميدانستند كه بايد فرار كنند. آنها
نميدانستند كه به كجا بروند. آنها فقط ميدانستند كه
بايد فرار كنند. آنها نميدانستند كه چرا بايد فرار كنند.
آنها فقط ميدانستند كه بايد فرار كنند. آنها نميدانستند
كه چه اتفاقي افتاده است. آنها فقط ميدانستند كه بايد
فرار كنند. آنها نميدانستند كه به كجا بروند. آنها فقط
ميدانستند كه بايد فرار كنند. آنها نميدانستند كه چرا
بايد فرار كنند. آنها فقط ميدانستند كه بايد فرار كنند.
آنها نميدانستند كه چه اتفاقي افتاده است. آنها فقط
ميدانستند كه بايد فرار كنند. آنها نميدانستند كه به
كجا

From boasting is born hatred when the boaster becomes angry; from haughtiness is born contempt for others. Now when the mind becomes exalted, it is angry through contempt, whereas the boaster becomes angry through hatred. For when the boaster hurts another, he hurts him from hatred of evil; whereas the haughty hurt others because they scorn them and consider them as nothing. Again, these passions have a cause and even to their causes there is another cause—not to repeat what all of them are or why they vary. For if one knew them it would be possible to not be seized by them. But if he is seized because he did not have foreknowledge concerning all of them, he may easily escape from occasions such as these by understanding their causes. The first of all hateful causes is as I have said above: that human beings fail to learn wisdom through the infirmity of their nature or through the inconstancy[84] of their affairs. But because all humans do not have the same sense of the love of praise, I will show the diversity of this passion and if not all its differences, at least three of its varieties to indicate how they are different in each person. Those, therefore, who love to be praised for the possession of the things of this world and for greetings of reverence and honor, pride is found in their love of praise. Whereas those who seek to be praised because of virtues are haughty in their way of thinking.

Eusebius: Why is it that while both of them desire praise, /
34 they are different from one another in these two passions, for one of them is proud but that other one haughty? Although this passion is stirred in them, why are they not alike in these others?

The Solitary: They are not alike in these other passions because what causes the love of praise is not the same in the one who has

[84] Inconstancy (*šuḥlâpâ*).

مح .ايمكم مكمكمم اح :اكحكم الليم ايام مح .ايام
اح ٱمحم الحمام .اكحكم امتحم الهكم مح الممم
مم ايمكم مح مم .ايرم الهكمحم مم ةح امم
الممحم الليم مح :مملل امحم اح مح ايمكم .الليحم
مح محمم لام :امتحم امم مح مح مح امم مم .امحم
حمل ةحم .ممحح مم الكح امم حمل محمحم .مممم
:مممّ محمم ايمم مممم لام .الممما الكح ممكحح
لام ارم :ممّ مبب ممم ممم .محتمم امم ٱلهمم
الكمب امممم مح ٱلهم :مملكم ممم .ممم مملكم
الكتم مم هكمكم ارم مملكم :ممحم ٱلم مح مم
الكمم الممم ةملم .ممكتم اطمم ٱلهم محم مم
لام ايمضكمح مم مم :الممتم الكتم ممحم
امكممممم ممصم الممحممم امم متم محممكم
امم مم ممملم ممكم مح مم ٱلهم *ممكمتر
ممحم لا حم :امم امم ممؤمةم امما مممم
ممملم امملم :مم محتمم الكم حم الا :ممممؤمة
ممحمكم محمنم ٱلممم محمم .امم ممم حامم مكمنما
:ايمم الهجمم امحم مكمحم :امحم ممكمتر امحممم
الؤمممم مم محمم .ممكمحما مممنم امممم الممم
.امنم محمم ايمكم :ممحمكم محم

امم مم ممؤمكم ح امم ٱلهمم .امز مممما
مح مم .محمم ؤمّا محمم امّا مم محمؤم :امحممم 34
:ممحم ممكمم امم مم مح .ايمكم مم مم :امم ممملم
امم لا حمم ايمم محمم مم ممم امتم محمم .امتم

مممم ٱمم مح :امتما امم محمم مممم لا حمم .امز امممما
امكممممم ممحم مم :الممحمما مممنم الكح مم ايم

great authority over possessions, and in that one who seeks to be praised for virtue. Since their cause is different, also those passions are found in them in different ways. Those who have great authority feel impelled by it, and because many are subject to them, their mind is exalted over those who are under them. Now since not everyone is able to do the things they do, with their authority and with the riches they possess, because of this also their heart is exalted.

Whenever those who are praised because of their virtue are seen by those who know their works, this passion of boastfulness throbs in them. On this account, our Lord who knows the cause of their pride that it comes from being seen by others, commanded them to conceal their good actions from others with a veil, saying: "Do not offer your alms before others with the thought of being seen by them."[85] This order of persons, which seeks to be praised on account of their virtue and for seemingly good actions, seeks to be honored in the eyes of others. They are more astute about the human mind than that first order I mentioned who boast about matters of worldly possessions, but they are not cunning and even act very foolishly with regard to human passions. They do not care about the upkeep of towns in order to provide what is necessary but only to be praised, so their thinking is limited / by these thoughts.
35 And how foolish they are concerning the opinions of others, since if their power or their riches be taken away from them, their understanding would not be different from animals. But those who are concerned about the settlement of regions or of abandoned places, not in order to be praised but in order to help, they have the intelligence to act wisely also in other suitable things.

[85] Mt. 6:1.

الملوه. معلمنا لنا التعجب وهذه: العزر معجزة
سيطر مناهضوه لغة بما هو آخر: وعلامة الهضوة
الملعون الملكوت: بعض الملكوت بحق بعد. وهذا
بعضنا مع: وهذا يحتمل الحقوق وهذه. وهذا
بعضنا العزر الملوه. وهذا بعضنا الماء الله
الذي يحتل وهذه فقط عالم له: بعض إلهنا وهذا
الذي بعد: وهذا بعضنا العزر الملوه.

وهذا له مواظبة آل له الملوه

وهذا مظلوم: بعضهم التعجب في بعد
الذي بعد: وهذا بعضنا لغة الله. وهذا بعضنا
الذي بعد: وهذا بعضنا العزر الملوه
وهذا بعضنا وهذا بعد العظيم: الله لغة
وهذا بعضنا الذي بعد: الله بعد الذي بعد
(Matth. 6, 1) بعد التعجب بعد لغة به الله
بعضنا بعضنا الذي بعد: وهذا بعضنا
الذي بعد: وهذا بعضنا الذي بعد: الله بعد
بعد الذي بعد: وهذا بعضنا الذي بعد: الله
بعد الذي بعد: وهذا بعضنا الذي بعد: الله
بعد الذي بعد: وهذا بعضنا الذي بعد: الله

Now that these two categories have been discussed, which even if they are subject to the love of praise are still differentiated by other passions, I will speak of another category of persons who do not love to be praised for the establishment of the world,[86] nor for virtuous deeds but they seek to please others only by wielding authority. Such persons are alike in all ways of thinking and an enemy is not easily found for them, because they speak to each person according to his intelligence. In contact with others, they take on the appearance of humility like Absalom with the people,[87] who because he was seeking to be praised for his authority, seemed to speak with humility to each listener according to his intelligence. Now this kind which only seeks to please by means of authority, takes greater pains in cunning craftiness than those two categories which I previously discussed. I have spoken about how alike they are in love of praise and about the variations[88] of their impulses, now I will speak about another passion which they share. Of the three categories which I mentioned, when they are accused before others initially they are not enraged but are struck by the passion of grief because the opposite of what they had desired happened to them. Following that grief, they are frequently inflamed with anger. This, then, is that first category which boasts about material establishments.[89] But with the
36 one who is / praised for good deeds, he is grieved more than that first one, and the grief brings him to hate the one who rebukes him. Whereas that one who seeks to please others, swaying them by the appearance of humility, he has neither hatred nor anger when he

[86] Establishment of the world (*tuqqâneh d-ʿâlmâ*): Narsai (Mingana) II 102; Isaac Part II X.19, Xl.3, *Keph.* IV.89.

[87] 2 Sam. 15:1–6.

[88] Variations (*šuḥlâpê*): elsewhere John speaks of the providential aspect of *šuḥlâpê*, see Lavenant *Dialogues* IV.40–41. See also Abba Isaiah XXIV.1. According to Isaac varied states occur for greater humility being workings of God by his hidden Will *(remzâ kasyâ*). See Isaac Part 2 IX.6–12; XXIII.2; XXXV.3. See also Isaac Part I LXXII where he speaks at length on *šuḥlâpê* citing Macarius. For Isaac's sources in Macarius, see Beulay, *Lumière sans forme*, 36–39. In Shemʿon the Graceful there is a lengthy commentary on *šuḥlâpê*, see Bettiolo, *Violenza e Grazia*, 145–48. John of Dalyatha speaks of them, including a need for a guide in the midst of *šuḥlâpê*, see his *Homélies* VI.7; VIII.9, 15.

[89] Material establishments (*tuqqânayhen d- sebutâ*).

كعلوة: كمعقل كوتا كحكم لحك نعالالة مع لعم
نعز: لنتما لعتت كمكسعم لا: لعكحم لمعنت مجحمعم
لله لعكحة مسعمكم لا كحنا. لعلوة لنسا لعمل لحك
وحكم لنكحمعم لا: كمعكمنة كمعنة لؤلمعم لختم
حسنة لحم مم: كما لحمة كحنا. لعنتحت كمنعبة كمخ
مم. لحجنحت كمحك سعلعم لنالحة لله. كمة كمالعم
لعمصاحة سكعم. كمكعمم مالمزؤ سس مما مالكحة
لاعمة مفح: لعلا سقة لسسم حسمسلعم لاعصعمة
لمم لنخ لنكحمعمة لحكعمم. لعمم بس مجحمعنة
لمعمعة مالمزؤ لعس مما لاعصعمة لمعصاحة: سحلعبة
لنخ وحكم لنكحمعمة لعمكس مع لمم. مخ لمم لكعمم
كعمقل كوتا كحكم مم لاحبؤ لاعجنس سعمم: نعبة
:لعكحم لمعنتمة مجالمعكم لنعلة مع لكلم ةلنغلة
لعس حمل لسلمة نعز: كمعمقوة لكسقعم لسكقم لكم
نعالعمة مجحمم: لنغلة لعقل لكمم كمعلكل. مما
ح لنعمة عمم: لعلا سق سنتم كمخ لسكمة كمعكم
:لاعمة لعس حسعلعم لا: مكلعجم حكلاكحم لاعصم
حجمم: كما حجكمم حمعنؤة مجمة لطعمعم مخ مما
مخ مم. لعجمم مخ مم نمم لاعم مم لزكم: مكعلعم 36
مع مخ. مخ لطعم عسكؤ مخ مخؤ لاعنجنحت بز مالعم
لا حمسلا مل لزمن لمم: مخ لمعة لم: لاعلا لزمن مل لاسمم

hears that he has been spoken of wickedly by others, but his mind is struck with great grief. So these three categories of lovers of praise are united in grief when they are criticized. But they are not of one mind about other passions. Not everyone then who loves praise is filled with an angry impulse when there is an enemy or reviler and he is insulted in word or deed. For anger begets cursing.

Eusebius: When he hears that he has been spoken ill of, why is the one who seeks to please by swaying others with the appearance of humility not inflamed with anger?

The Solitary: Because the love of praise does not allow it, since in feigning humility he seeks to please in his authority. He does not wish to appear as irascible so as not to be criticized even more.

Eusebius: But what about the previous category of which you spoke: those who seek to be praised for things? They are lovers of praise and when they have heard something critical of them, though they are struck with grief they are, however, inflamed with anger. How is it that the passion of the love of praise does not restrain them so as not to seem angry?

The Solitary: Because they do not seek to be praised with the appearance of humility so as not to be criticized if they seem angry.

Eusebius: You have spoken well.

The Solitary: Now I will speak to you about yet another subject: which of these three ranks of persons struggles to be set free from the passion of the love of praise so as not to do something to please others.

.مسجد ملك الملكية الصحة لا. تعبأ كم مناصب نعمالة. الله لها نصب صحة مكتوب مكتوبة. مع لا. لبنة لعبة لعبة مكتوبة مكتوبة: مصطلح لا الصحة صحيحة مشهور الصحة لا. الصحة الصحة نحن أحد أو الصحة الله لها. ضع الصحة الصحة نحن الملكية. لبنة الصحة الصحة.

مناصب نعمالة. مصحة كم أبيضة. نعم صحيحة. لبنة مكتوبة الصحة: مصحة نحن مكتوبة. لا: الصحيحة الصحيحة. الصحة مكتوبة.

مصحة مع مكتوبة. نعم: نعم لبنة. لا مكتوبة لا مكتوبة. نعم: الصحة الصحة. نعم نحن مكتوبة الله. الصحة مكتوبة. لا مكتوبة مكتوبة: لا مكتوبة مكتوبة.

الصحة: نعم مكتوبة الصحة نعم. نعم صحيحة. مكتوبة مكتوبة نحن: مكتوبة مكتوبة. الله مكتوبة الصحة نعم: مكتوبة الصحة نعم. لا مكتوبة مكتوبة. مكتوبة لا. الصحة مكتوبة مكتوبة لا. مكتوبة مكتوبة.

نحن الصحيحة الصحيحة مكتوبة. نعم لبنة. مكتوبة: مكتوبة. مكتوبة مكتوبة لا: مكتوبة.

نعم لبنة.

لبنة. نعم صحيحة. نعم: نعم لبنة. مكتوبة: مكتوبة. مكتوبة مكتوبة. مكتوبة مكتوبة: مكتوبة. مكتوبة مكتوبة. مكتوبة مكتوبة. مكتوبة مكتوبة: مكتوبة. مكتوبة مكتوبة. مكتوبة مكتوبة: مكتوبة. مكتوبة مكتوبة.

37 /Know, then, that those who boast about the establishment of the world, there is no way to bring them to do battle against this passion.

Eusebius: Yet this is contrary to their nature, for their nature praises humility. Why do they not struggle against vainglory?

The Solitary: Because their intelligence is captured by the things of this life and they do not think about the change[90] which occurs in human nature. Since their mind is confined to the things which others see, their thought does not go beyond the love of praise. But also, their tendency to praise humility prevents this from being recognized in them, even if they praise those who are truly humble.

Eusebius: How is it that while praising humility, it is not visible in them?

The Solitary: Because the good nature which is in them is not able to show its strength by witnessing in their mind concerning the beauty of kindness. For since the passions of pride and boasting and the love of praise have multiplied themselves in them, on account of the great number of these, the power[91] of their natural humility is not visible in these persons. First, because good will does not favor the desire for humility. Then, because all the things which accompany that person, such as authority, riches, freedom of speech, honor—these strengthen and favor this passion of the love of praise. So the power of humility ceases to strive against them and surrenders the inner limbs to the will of the passions, thus the human will allows them to become dwelling-places for these passions to lodge in their stirrings. But the passion of humility descends deeply and penetrates naturally into the mind of the soul, where it

[90] Change (*šuḥlâpâ*).
[91] Power (*ḥaylâ*).

37 الجواب أن: بالإضافة الحكيم عليه السلام في حد الجواب الأول.

بعد ما. الإضافة ما الخاصة إذا. أعني محمد الأول الإضافة أن الجواب: محمد الإضافة الصفة الإضافة الجواب الجواب الحكاية.

الصفة جاء محمد الإضافة الله. أعني الرسم: الله الإضافة. أعني أنت قولي أن الله محمد الإضافة: لا تعد أعني أنت قولي محمد الإضافة ما محمد الإضافة ما إلا. الصفة الجواب إذا في الإضافة الإضافة: في الإضافة جاء في خبر أحد محمد الإضافة الصفة الجواب محمد الله الجواب.

الجواب الإضافة في الصلة. أعني الإضافة: الجواب لا الإضافة.

إلا الصفة لا الإضافة الصفة إلا الله. الرسم أعني محمد الإضافة الصفة الجواب الإضافة الجواب الله الإضافة جاء الإضافة الإضافة الإضافة الجواب الإضافة الجواب الإضافة الجواب

38 manifests / its power by praising the virtue of humility. It shows its will there in the nature of the soul by praising and glorifying humility. Now since the human will does not favor the passion of humility, so that it might dwell there among the bodily limbs, humility is not visible in such a person. The body's will in all of its dealings is empty of it. But in that natural will of the soul, the power of humility is concealed and shows its strength in that the person does not despise humility. However, its power is not visible in that person because he has driven it away by the will of the body.

Eutropius: You have spoken forcefully. Now that you have shown how the one who loves authority is not able to be set free from vain glory, describe for us the one who grieves that the passion of the love of praise has conquered him, and who struggles against it so as not to be enslaved by it.

The Solitary: The one who seeks to be praised for virtues, struggles from time to time because of his virtues lest they be for the sake of human praise. Whenever he seeks to do good, immediately the passion for human praise germinates in him to be virtuous for the sake of praise, and he is not yet free to do good sincerely[92] without this passion. So he is conflicted about doing the good he intended. He is reduced either to accomplish the good things which he seeks to do or neglect them lest they happen for the sake of human praise. The mind of the one who is familiar with virtues falls into this struggle and it seeks to turn the virtues towards pleasing God and not humans. But I, for my part, advise such a one

[92] Sincerely (*šapyûtâ*).

وصيتوا الصحصحة بعض لسا الصحصحة بعد ما لعقوا لحبة وعقوا الصحصحة
38 وحاوا لسا هاوله \ لسكه: وجه لاوؤلسكه كعكعة الصحصحة: لعقوا لسصا حسه وحبة لسا
كعكعة. الصحصحة لا الكعكة وله حبوه وحبة وعقوا لسكه لعبة
الصحصحة: وجه لقوجه وكه وله الكه لزكعة وكه لاذا بعبة: لا
لسكه وحبة مسه وعجعه الا. لعبة وهه الصحصحة لسكه
وحبة: لعقوا لسصا لسحبة وهه. ووصصوه (وصكه مع لزكعة
كعا سكه الكعه الا وجه سكه لسكه: الصحصحة وكه الكعه الا وجه سكه لسكه
الكعه: لعبة ح وهه سكه لسكه ح لعبة: كعكعة الصحصحة. لا وع الكعكة
لزكعة لسحبة مع كه وذلاذا.

لعه الا. لزعبة الكلكسكه سكعه لعبة: هوذكعه. وسه الا الا الا لعبة
مصذه لسا وله الكه لسحبة كع لزكعة وجه لعقوا: لسا وذه الكه
الكعه: كعكعة لعبة وذه لسا كه لسا وه ع وجه كه لسا وذه لعبة
الكعه: هوذكعه وله سكه كعصصة الكه لا: هوذكعه. كه صصكعة الكه.

كه الكه: سكعه لسا لزعصصة وه لعبة مع لسكه الكه لسكه
الكه لعصه الكه وله الكه: لزعصصة الكه كع كعصه الكه
لعبة: صصكعة لسا لزكعة كع لسكه وذه لعصصة لسا لزعصصة
كه. لزعصصة لسكه وله الكه لسكه لسكه لسكه لسكه لسكه
لزعصصة لسكه لسكه لسكه لسكه لسكه لسكه لسكه لسكه
لسكه لسكه لسكه لسكه لسكه لسكه لسكه لسكه لسكه
لسكه لسكه لسكه لسكه لسكه لسكه لسكه لسكه لسكه

39 not to turn / from doing good even when his good deeds are aimed at human beings. There is no profit in annulling good things, for by doing virtuous deeds everyone receives help.

Eusebius: And for the one who desires to do these good things, why must he struggle against the passion of vain glory?

The Solitary: Because his mind is conflicted about looking at the promises or at human beings. In order to find mercy at the tribunal, he seeks to do good things for the needy but because he does not have perfect love for humans so as to do good things for them, out of love for them, his mind delights in being praised by them. And because he fears judgment, in that his conscience rebukes him because he is not acting purely without human praise, he is thrown into combat and distress. But, my beloved, it is not only the naming of these passions which I wanted to enumerate, what they are, how they occur and the cause of their growth, but also about their healing. Now I have shown by which thoughts each of them is healed, according to my capability. But because of the great number of points before us, I must stop speaking of them. For we may not be able to enumerate all the causes of each and everyone of the passions: in whom they are found and by what cause they are set in motion in them; what is the order of their growth and what are the stirrings that set them up. One must speak, however, of the diversity of human opinions. How do many consider the passions? There are those who suppose them to be natural: that the cause of their intensity is in nature itself belonging to the category of the physical temperament. Others suppose the cause to be the evil which is mingled with nature. Yet others call passions the demons which are fixed in the inner person[93] and which they say are mightier than the other causes.

[93] Inner person (*barnâšâ gawwâyâ*), see Disc. 1, note 26.

39 حتوى به عا: يعطي يحمكي \ مع لمعو لا: ومولا
الكلي يمي مولكه مع. لمعتبا لمعك ماتعطي ستن
.ويكلمه معك الاتعطي مع العوجده مع. لمل لولما لمك

:يحبو لمك الكلي لمك لمع الكلمو. يمز معصما
لما كه لي لمحمك لمولي مع لما.

لمك وامو: ميمي مو لمرمو الكلمو. يمز لمسم
قمكمقه لما: لما لمع لمعا صعبو الكلمو. لمعتبا لمكه لمكمقه
لمعمز مكمعمو لا الكلمو. لمعقمك الكلي يحبو لمك
ميمي لمز: الكلي يومك يحبو يومعمو الكلمو
يمعمو: لما مع الميو الكلمو. يومع معكمو وقه
يحبو لمعا مبتو لمعكمو لا لمامعو مكو ميمي مه
مو كا لا: ممكمعك لمبيز يومولوا الكلك مو
اوله يما لمعله يما لمع لمتا مكمو لمعمو ومكمه لمو
:يومع بم مع مع لما لمعلمو لمعقم مكمك :يومولمعا
مبم معتمو الاتيمو الكلمو لا. لمعا لمعمفو مكمك
ممرمو يمي لا. ممكمه يمولمك مع لما مو مفه: يمي
:يما مكمك لمعا مع بم مع مع لمو الكلك يمكمو
لمعلي ميله لمولا ومكلك لمكه لما معو :لمعتبا مكتولمعا
يمي لمو لم. ممعمتعمو لمقا يما مكمه :ممولمولوا
الميقه مما لما: لمعا مبتو يومولمتا مكمعو لك يمولمك
ينمولو: لمتك يما معمو لمامع لم. يمكمه ومحما
.لميمو ممرمو لمعلي مع مصا: مع يومولمرمو الكلك
لمتما. يما معمو مصا لمرمولو الممو الكلك مع لمتما
مك ممرمعمو: ممي لمتمك ممعمو: يما مبو لولما
الكلك مع لمولمع لمتمك

There are those who maintain that the passions are of the soul
40 and that this is their cause. / To speak, however, against each of these conceptions is not the purpose set for us, as to who has spoken more correctly, or if all have equally departed from the truth. But there are other things on which we have not yet spoken: on simplicity,[94] on a middle way and on the excellence of higher knowledge. On simplicity, because many are in innocence.[95] On a middle state, because many do not remain in innocence nor do they reach higher knowledge but they are in the middle, far removed from innocence, but they have not arrived at the highest wisdom. The greater part of the world is in this intermediate order, not walking innocently and not using simplicity in their dealings, nor have they been raised up to spiritual wisdom that by knowledge they might be totally simple. All the middle rank is deceitful in its dealings, evil in its deeds, crafty in its considerations, with the rest of its hateful aspects. However, I think that it is very beneficial for a person who is not striving for the highest wisdom, that he should not abandon the first order, innocence, lest when he leave the first innocence and not attaining to that glorious knowledge, he stand in the middle order of those who deal completely in crafty schemes. For example, as a person goes out from his home to the city, if he does not enter the city it were better for him that he not go out from his house than to stand in the road. To remain innocent in ignorance is more useful for a person than to abandon innocence without arriving at that wisdom which would cause him to have knowledge in complete simplicity. Now true innocence is found in
41 knowledge, for there is no innocence lacking in knowledge that is not mixed / with transgression. By this knowledge, which is beyond ordinary innocence and all

[94] Simplicity (*pšīṭûtâ*).

[95] Innocence (*tâmîmutâ*).

האשה.

40 ואם: אחד בלבה ואמרתי \ בשמים אחרונים לא
בלבה לה אם אם שהאדם לי זוגתו. ואמרתי מתי
לה זאת אומר: לי שמא אחר אין לא אם: לשכנה שמחה
אשתו אומרת ואמרה לי זו זו: אמר זוגתו שמחי אחד
ניאוף אומרת לא: האשה זו לי אין לא. הזאת מזה
הזונה שלה הנשרף שלה הלשמה של. ואמרה
הנשקף שלה אחר האחר. הלשמה שלה: הנשקף
לא הנשקף שלה: הנשרף שלה. ואמרתי הנאמרת
ואמרתי לו. אלה הלבה הנבחר אם: בשמים הנאמרת
לא הלבה הנאמרת: בשמים הנאמרת לה זו: אומרת
לו. נאמרה מלכה ואמרתי אחרת אחרת שלה. אלה
שמשמרת הנלשמה לו: שנאמרה אומרת הנאמרת
הבית לה זו: אמרתי הנאמרת לו. ואמרתיה
אחרת אחרת אלה הנאמרת לו זו אמרתי אלה
אחרת אחרת: ואמרתיה אלה: ואמרתי
זו: זו זה לי לו. הנשקף שנאמרה אלה אלה
אלה אחרת לא אחרת אלה אלה אלה אלה אלה
אלה אלה אלה אלה אלה

means of contrivance, what our Lord said is perfected: "Be innocent as doves and wily as serpents."[96]

Eusebius: Who are they who stand in the middle rank?

The Solitary: The judges and those who obey them and those who are learned, if they do not attain excellence.

Eusebius: In what manner does the serpent's artifice exist in human beings?

The Solitary: Here is the sense which our Lord gave us for the appearance of the serpent's artifice: for example, a snake knows that in an open place he is not able to doff his old cloak but when he enters a narrow place with sharp edges, then while stretching his body and contracting himself in the narrowness and chafing to get out, his old skin is caught in the edges and he goes out renewed having shed his skin.[97] So also our inner person, through the training of afflictions and the labor of mental self-control, sheds all its old way of life and then goes out from the body in all purity. But we are leaving aside another category which we must speak about, how most people mention the misfortunes of others while leaving out their good qualities. When such a one hears many pleasing things about another, he does not keep them in mind and it does not occur to him to repeat them. But if he hears one hateful thing about him, he is swift and diligent to tell all whom he meets about it, even when he is not asked. Yet concerning the good things, although he is

[96] Mt. 10:16.

[97] "...a snake knows..." see Isaac Part II VIII.16.

هذه هي الوسيلة الوحيدة التي بها يمكننا أن نحب أعداءنا ونصلي من أجل مضطهدينا: لأنه هكذا يقول الرب: كونوا حكماء كالحيات وبسطاء كالحمام (Matth. 10, 16).

الرب يعطي وعده لكل من يحبه. أعني محبة الله.

ب: يقول الرب: إن كنتم تحبون الذين يحبونكم، فأي أجر لكم؟

الجواب واضح. أعني أنه لا أجر لكم.

الرب يأمرنا بأن نحب أعداءنا. أعني أنهم الذين يضطهدوننا. الجواب واضح: إنه لا أجر لمن يحب أصدقاءه. لأن الله وحده يعرف كيف يكافئ من يحبه: وهذا يعني أنه لا يمكن لأي إنسان أن يعرف ما هو الأجر الذي يستحقه من يحب أعداءه: لأن الله وحده يعرف كيف يحكم: لذلك فإن الرب يقول: إن كنتم تحبون الذين يحبونكم، فأي أجر لكم: فالخطاة أيضاً يحبون الذين يحبونهم. ولكن إن كنتم تحبون أعداءكم، وتحسنون إلى الذين يبغضونكم، وتقرضون وأنتم لا ترجون شيئاً، فإن أجركم يكون عظيماً: لأنكم تكونون أبناء العلي: لأنه هو منعم على غير الشاكرين والأشرار. كونوا رحماء كما أن أباكم رحيم. لا تدينوا فلا تدانوا: لا تقضوا على الآخرين فلا يقضى عليكم. اغفروا تغفر لكم. أعطوا تعطوا: فإنهم يعطون في أحضانكم كيلاً جيداً مملوءاً مكبوساً ومهزوزاً وفائضاً. لأنكم بالكيل الذي به تكيلون يكال لكم أيضاً.

asked he is reluctant to repeat them. Even at those times when it
42 would be of / profit to his listeners, he suppresses them. But he repeats whatever injures anyone who hears it.

Eusebius: And what will we say concerning these persons? There is a great evil in them which does not leave room for what is good to take shape. But we see that there are virtuous persons who like to speak of the good things of others, while anyone who accuses others, they have no desire to even hear it.

The Solitary: The physical temperaments alone do not cause these things, nor is it from an evil cause. For some persons it is because they are conditioned by their up-bringing; others through lack of training in virtues. Some, not sparing people from being scandalized, do not restrain the gossips who harm them. Yet in others, it is from a lack of diligence concerning their own souls.

Eusebius: If in fact this diligence is in them, why are they not concerned?

The Solitary: Indeed, this diligence is placed in all human beings. Everyone, then, is diligent about what he loves and what previously has captivated him. For no one is deprived of diligence concerning what he wishes to be diligent about. Now so that you should realize that causes which are outside of us stir up these passions in us: take for example someone who is a captive of vain glory by his riches and his authority; if these are taken from him, also this passion ceases and it is no longer alive in him. By reason of his authority it was stirred up and the loss of that authority has subdued it in him.

42 حمسحصحصح لرؤحة \ حمح لىلؤ حىحمة. حسأ لرلؤ حة
لرلحة سحصؤ حم لحصح لححمسحؤ مؤة: حمح ىحلحمة
.حة

لرححم لرلحمة. حىحة لحة زحلر لرحمة. زحأ مصحمحا
حسؤم لة. حمحة ىحصحرلرلؤ لرححصح لؤلرا لرححة لاة. حمحة
:زحلرحصح حمحة سحة لرتسؤ لرتحصحؤ :لؤلرحة لحسا لىلؤ
.حمحة لرؤ سحسحصحصؤ لاصا حمحة لرححمؤ حم مؤم

حمحلرا لزححؤ لرؤصة لاة حىحؤ لاصح. زحأ لرسسم
لرتم حمؤ لىلا لا. ححلرا لرلحمؤ لاصح حم لاة: ؤحىحة
لىلا. لرتحصحؤ لحؤحؤ لا حمؤ لىلا. حمح تحسا لرحؤلؤ
حصحلرحة لا :ىحصحلرة لؤلا لرتسحا لاح حسصم لؤلا لاحصح
.ححلرحصح لاح لرححصح لا حم لىلا. حمحة حصحؤ لرصصة

لاح :حمحة ؤحلرا ر لرححصح سحح. زحأ مصحمحا
.حمحة لاصحرا لا لرحا

لحسا تحة حمحصح لرححصح حم سح. زحأ لرسسم
ؤح تسلرا مؤحؤ سؤصح تحسؤ سؤصح حؤ سلاصح. لرححم
ح تسلرا مؤحؤ سؤصح تحسؤ سؤصح حؤ سلاصح. لرححم
ح تسلرا مؤحؤ سؤصح تحسؤ سؤصح حؤ سلاصح. لرححم

Eusebius: Now these passions are they naturally of the soul or of the body? And by which causes are they stirred in a person? There are wise persons who have distinguished those which are of
43 the body and those which are / of the soul. I would like to be assured whether they have spoken rightly or whether there might be a better understanding.

The Solitary: Describe clearly those which they assign to the body and those to the soul.

Eusebius: Of the body, namely there are: sleep, hunger, thirst, lust and temperance. Of the soul, namely: anger, jealousy, judgement, envy, love of authority, pride, boasting and desire.

The Solitary: For those of the body, they are as you say. However, for the soul these passions are not in it naturally. Rather on account of the things to which the body is bound, by its need for them and by love of them, it makes a place for these passions in the mind. But tell me, where does envy come from? Is it not that a person loves what he loves and sees another who has more of it: such as riches, or authority, or beauty, or art, or that he be thought well of by nobility? Everyone who sees another who is honored for what he himself loves, envies him. Now authority itself, or riches, or art, or beauty, or that one be thought well of by nobility: what causes these to be desired or envied, the need of the body or the need of the soul?

Eusebius: Bodily necessity, for the soul has no need of riches, nor of bodily beauty, nor of authority. Indeed, what would be the

של הגשם ירד לפני שהוא נולד. זאת משפחת
שלא לו. ואין זכר מיוחדת כלבי כלבתה: וכשהוא
43 ושהוא נולד \ הוא כלוא וכשהוא הוא כלוא מאוד שהפנה הגשם
נשמע פיהם הגר ל של :מזמן הגשמים לון ללמוד לו לבן
שמעון שכלבי נמלט מה.

כלוא: וכשהוא לב שמעון כלוא מוח. זאת הנשם
שמעון שב מאוד.

שמח. הגשם :מסתגלת מה וכשהוא: זאת משפחת
הצטיידה. נשק. הגשם מה שהוא. הצלחתו. הגדול שלו.
הגשמים. וכשהוא. הוא. שלכלבה הגשם. שהגשם
הגשם. וכשהוא. הוא. שלכלבה הגשם. שהגשם

הנשוא שהוא מסתגלת הפה מה וכשהוא: זאת הנשם
הכלב מה לו. הגשם מסתגלת שהוא שב לא מי שהוא
ולולו זוכר: וכשהוא מסתגלת מהצטיידה נשהוא הצלע
שהגשם הזה הגשם מה מה נשב כה זאת. הנשבר שהוא כלוא
הגשם. מה: מה נשלט הנשמה הזה: מהוא מזמן זכר מה כה
זה הוא שלו הנשמה הזה מהוא מה מה שלו מה מי זה
הגשם. שלו. הגשם מה שהוא. הצלחתו. הגדול שלו.
הגשמים. וכשהוא. הוא. שלכלבה הגשם. שהגשם

הנשוא שהוא מסתגלת הפה מה וכשהוא: זאת הנשם
הכלב מה לו. הגשם מסתגלת שהוא שב לא מי שהוא
ולולו זוכר: וכשהוא מסתגלת מהצטיידה נשהוא הצלע
שהגשם הזה הגשם מה מה נשב כה זאת. הנשבר שהוא כלוא
הגשם. מה: מה נשלט הנשמה הזה: מהוא מזמן זכר מה כה
זה הוא שלו הנשמה הזה מהוא מה מה שלו מה מי זה
הגשם. שלו. הגשם מה שהוא. הצלחתו. הגדול שלו.
הגשמים. וכשהוא. הוא. שלכלבה הגשם. שהגשם

הנשוא שהוא מסתגלת הפה מה וכשהוא: זאת הנשם
הכלב מה לו. הגשם מסתגלת שהוא שב לא מי שהוא
ולולו זוכר: וכשהוא מסתגלת מהצטיידה נשהוא הצלע
שהגשם הזה הגשם מה מה נשב כה זאת. הנשבר שהוא כלוא
הגשם. מה: מה נשלט הנשמה הזה: מהוא מזמן זכר מה כה
זה הוא שלו הנשמה הזה מהוא מה מה שלו מה מי זה

advantage to the nature of the soul in a person having authority over others? Whereas this authority does appear in the body.

The Solitary: If the body's need for these things has caused them to be loved, the attraction for these things causes envy in the one who loves them.

Eusebius: But if it is this love of things which is the cause of
44 these passions, how can they take possession of the soul for, as you have said, they are outside of its nature? Now if they have no affinity with the soul, how can something take possession of the soul which is outside of its nature?

The Solitary: Just as there are scars and wounds on the body from a cause which is outside of it.

Eusebius: They are not outside of it but the body has been harmed by something which wounds its nature.

The Solitary: Although it has been wounded by something related to its nature, yet these scars are external to its well-being and one can always remove them. In like manner, if a person goes to sleep he sees images which are outside of himself. Since he has turned towards them, even though they are not in him, fear of them rules him. But when he awakens and turns away from them and back to himself, as time passes, little by little these images cease from his memory. Fear of them is removed from him and he returns to his former order where there is no memory or fear of them. So also when the nature of the soul is turned towards the body, though these passions and stirrings of the body are not in the very nature of the soul, their harm rules it.

.اسكلة انجليز الكلمة هو هاي. اعتبر الله عبد

ابحث حكمة الله انجليزي ماعندهم لا. إذن اسم ضبط اهو العجز سعيدة هو اصطلاح: صعوبة كعك هذا مفيش اسأل نكتة كعك.

44 نكتة معمل العجز اجسم هو لأن. إذن صحصح ضبط كم نحت اهو: اعطى طبخة حكم: اعطى العسل رجل نكتة لأن. إذهاب ما عبد اعطى: اعطى نخلة ضبط كم نحن مبنى خذ كلمة اعطى.

كم انجليز الاشتهى الخلاف رجوع ما. إذن اسم نكتة ضبط نحن.

صعوبة مبحث لا. ضبط نحت معك لا. إذن صحصح صباح ضبط.

لا: بسكلة ضبط صعوبة مبحث هل. إذن اسم مؤخر. رجولة ماعندكم كم نحت الخلاف سبب عبد لأن عبد اهل نحن. رجل كل كهرباء هو مكلمة نكتة ضبط مبنى: ضبط الطبخ نخلة اسم الله بن اعطى: رجولة كم كهرباء سبب نكتة جديد: هو نحن الطبخ ابن لا حب مبحث رجل: اسم نكتة اهل الطبخ سبب نكتة هو كهرباء: هو نكتة اعطى ضبط لا: إذا اعطى صعوبة كلمة ضبط مكلمة رجولة ضبط ضبط مبنى: رجولة اعطى ضبط اسم: صعوبة كلمة ضبط كم نحت انجليز اعطى بن هو مبنى اعطى مبنى:

However, when a person turns his gaze from the body to his soul and does not turn back to bodily appetites for a length of time, but turns towards his soul with good deeds, little by little these passions vanish and he stands in the order of his luminous nature.

Eusebius: The example which you have shown is very profitable. Now you have indicated that things and the body are the cause of these passions, however, we see that the order of demons does not need things nor is it clothed with a body, yet while being free
45 from them /is moved by these evil passions: by envy, by wickedness and by love of authority.

The Solitary: To speak concerning the nature of demons is another subject, but since you have brought them up in the discussion of souls, show me who among them seeks virtue and who praises good things such as human beings do.

Eusebius: But humans themselves whose soul's nature is freed from these passions, do they conduct themselves virtuously?

The Solitary: Even if they do not do good things, all human nature praises good things. The good power of the soul is recognized in this, that it praises good things. But because humans are bound by the appetites of their bodies, they prevent the good of their natures from being seen in them. Among the race of demons, you will not show me even one who praises good things that I might be persuaded about the nature of devils in comparison with the example of souls. For the whole nature of souls is united in good things, in that it praises good things, just as all the will of demons is united in evil.

الصلاة الا بالطهور: لا يقبل الله صلاة امرئ حتى يضع الطهور مواضعه: اي حتى يتوضأ كما امر الله. وقيل: معناه لا يقبل الله صلاة امرئ حتى يأتي بها على الوجه المشروع في الوقت المشروع. وقيل: معناه لا يقبل الله صلاة امرئ حتى يأتي بها على الوجه المشروع في الوقت المشروع بالطهارة المشروعة.

وقوله: ولا صدقة من غلول: الغلول: الخيانة في المغنم قبل القسمة. وسمي غلولا لأن الأيدي فيه غلت: اي لزمت. ومنه قوله تعالى: ومن يغلل يأت بما غل يوم القيامة. وقيل: الغلول: الخيانة في الشيء القليل والكثير. وقيل: الغلول: الخيانة في الشيء اليسير. وقيل: الغلول: الخيانة في الشيء الحقير. وقيل: الغلول: الخيانة في الشيء الخطير. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف ولا يعرف. وقيل: الغلول: الخيانة في الشيء الذي لا يعرف ول

Eusebius: If the nature of devils is not acceptable as an argument concerning souls, because it is not the body which causes them to be stirred by these passions, but they are prone to them by their nature, I bring up the example of angels. When the Angel Gabriel was sent by the command of God to Zachary the priest,[98] he showed the passion of zeal and of anger. For he was angered that the priest doubted the promise of his word and he was moved with zeal by the punishment which He put in his mouth.

The Solitary: That the Angel Gabriel was moved by zeal and was angry, was it when he was in the order of his nature and stood in its world that these things were spoken concerning him, or when he came to our world and was visible in our likeness? If it was said of him that he did these things when he came to our world and was visible in our likeness, then you have not proposed anything that
46 was an effect of the order of his nature. For if, because he was angry and was moved to zeal,[99] you suppose that these passions are of his nature, then also the composite sounds which have been heard from the composite likeness[100] are natural to him. But if the likeness in

[98] Lk. 1:11–21.

[99] Lk. 1:19–20.

[100] Composite (*mrâkâbtâ*): see Lavenant *Dialogues* V, most of which is dedicated to a discussion of human nature created with a composite structure having elements for its subsistence and being subject to growth in simplicity (*pšitûtâ*). Only in the world to come after the resurrection will humans have the complete simplicity of the angelic life. Here John is referring to the simple nature of the Angel Gabriel as basically different from composite human nature. In John of Dalyatha see the extensive references to *rukkâbâ* and *dlâ rukkâbâ* listed in the Index to Beulay, *L'Enseignement Spirituel*. Joseph Hazzaya includes some remarks about composition/simplicity, see his *Lettre* 116, 117, 134, 142. See also the Syriac treatise "On the Composition of Man," by Ahudemmeh (d. 575, bishop and martyr) Nau, 101–15. Like John Sol., he seems to have been little influenced by Greek ideas. Also like John he shows an interest in and knowledge of human physiology. Nau sees in this a possible influence by Galen. Perhaps more helpful might be a comparison with Nemesius given the earlier dating of *On the Nature of Man* put forth in Zonta's article. Furlani has written an analysis of Ahudemmeh's work, see Furlani "La psicologia di Ahudemmeh." At the conclusion of the article, he briefly examines other early Syriac writings on the soul.

الاسماك الحمراء لا اؤاخذ اسم ل. اعز معصوما
الا: اعتز حكمة حتراكم وجه نحن انجي حكم: الاقفية
في. الطاقة الاسم لنا الاسم لنا: وجد تتكلم مصنعة
:لهذه اعتز بي احكم لبضعة الطلب الماشحج ذوالعا
الحكاية الحد نحن الاسماء. الاسمية اسكو اعتز سوء
اعتز معصوم على. ماكجة اوضوء الحد لهذه مسنن
اهمم حقوقه.

الحقك سوءلنا في: الاسمائه على اوه. اعز لمسم
الا في ما: حكمة سوجكة نعالا مكفحة ملاءة مسمع
سمائه كعكبة الا في ل. الاعجبة سمائه كعكبة
ملم الاوه لا مجه: ليا اعدة سوجكة نعالا الاعجبة
نحن ل. مسمع الحقك الحد اوه الاستحكمة حمع مجم 46
مجه: اعلا مسمع اعتز حكمة لنعمة: على الاسمائه الكلمة
الماشر الاحتزمة الاعدة حم مكعلعالا الحقتمة الا قال ما
سو حكم فخ سمائه الاعدة مع ل. حك اوسلنا

which he appeared is ours and not of his nature, and the voice with which he spoke is of our nature and not of his spiritual existence, then also the passion of zeal which he showed to Zachary, in the face of his doubt,[101] was a passion of ours and not of his. The blessed Apostle, however, was not establishing these passions on the basis of the nature of the soul but of the body, for he said in the letter to the Galatians: "The fruits of the flesh are: fornication, uncleanness, immodesty, sorcery, enmity, strife, jealousy, anger, contentiousness, dissensions, schisms, envy, murder, drunkenness, reveling and all things similar."[102] Now if these are its fruits and among them he placed neither love, nor humility, nor kindness, nor any of the good passions, then what ought we to think about these truly glorious passions of love and virtue? If you say that they are of the body, indeed they are not in it without the good will of the soul which makes its virtue shine in the appearance of bodily life when it turns from the body towards virtue. But if they do not naturally belong to the soul, what is the cause of these good passions?

Eusebius: Are there two wills in a person?

The Solitary: There is one of the body and another of the soul. If not, for which will did God accuse the people of Israel through the prophet saying: "They went after the will of their hearts."[103] For, indeed, the virtuous nature which is in them praises that which is good. Yet the blessed Paul said to the Galatians: "Not what you will,
47 do you do."[104] If there is only one will in our nature, / therefore we do not have the will not to do what we will. Now what is the will which wills in us to not do something that we in fact will? Is it not that it admonishes us to bring to nought the will of the body, and by means of the good will of the soul which is in us, not to do the will of the body? Know this, indeed, that if the inclination to these evil

[101] Lk. 1:18.
[102] Gal. 5:19–21.
[103] Jer. 9:13–14.
[104] Gal. 5:17.

الرسول: أعمال الجسد هي الزنا والعهارة والنجاسة والدعارة وعبادة الأوثان والسحر والعداوة والخصام والغيرة والغضب والتحزب والشقاق والبدع والحسد والقتل والسكر والبطر وأشباه هذه. (Gal. 5, 19ff) وقد حكم على من يعمل هذه الأعمال أنه لا يرث ملكوت الله. ثم قال: وثمر الروح هو المحبة والفرح والسلام وطول الأناة واللطف والصلاح والإيمان والوداعة والتعفف. فهذه هي الأعمال التي يجب أن نعملها. ثم قال: إن كنا نحيا بالروح فلنسلك بالروح. فالذين يعملون أعمال الجسد لا يمكنهم أن يحيوا بالروح. وكما أن الذين يحيون بالروح لا يمكنهم أن يعملوا أعمال الجسد. فالروح يشتهي ما يخالف الجسد، والجسد يشتهي ما يخالف الروح. (Gal. 5, 17) فالجسد والروح متضادان. فلا يمكن أن نعمل أعمال الجسد ونحيا بالروح. فالذين يحيون بالروح يجب أن يسلكوا بالروح

passions is in the nature of the soul, then the passions are of its nature and if so they will not therefore cease from their disturbance, not even after the soul goes out from the body. Just as the body sleeps because sleep is of its nature, and eats because it is by nature hungry, and drinks because it is thirsty by nature, and these things are always found in it, so also the soul would be inclined to these passions at all times if they were of its nature. And if they were of its nature, a person would not be reproved for having done what is of the nature of the soul. Indeed, one is not blamed for sleeping, because sleep is of his nature; nor for eating because hunger is of his nature; nor for uniting in marriage because desire is of his nature. So also if he is envious or swollen with pride, why would he be guilty as these things are in him because they are of his nature? But since these passions are condemned by God and He always prescribes against them, punishing the one who is enslaved to them, together with the other things which I mentioned above, this shows that the nature of the soul is free from these passions. Nevertheless they prevail over the mind through causes which are outside of the body and through the body itself.

Again, we see that it is not only in human beings that these passions show signs of life, but also in other bodies which are without a soul. Indeed, we find that in the nature of animals, of birds, of snakes and of the fish of the sea—their nature is moved by six passions: by anger, by malice, by desire, by lust, by discernment, by pride.

48 /Now there is discernment in a bird by its nature and a desire for coupling with those of its flock. And we find there is malice in wild animals and reptiles. The species of dogs is irascible and discerning, it barks angrily at strangers but acts differently towards its masters, respecting them more than strangers. As for horses, we find that they walk haughtily. These passions are not stirred up in these bodies because of the soul, since their soul is only their blood[105] and they do not have a more excellent nature of the soul.

[105] See *Book of Steps* Memra 28, "On the Fact that the Human Soul is not identical with the Blood."

لبما. إنحه هم ضعفه ؤلا ح الها: ،ههاحسلحه ح
الحهه: ضفه الحه هه ههوة الحهه إنحه إنح
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حا الحد لعبة ة لضه: ،ح حههلما حكه كبه
هكه. ،لما ضعضه هكه: لعبة حكه لاح لهه لمكرة
ضهه: هه لحعلة لهؤلحه لا: لعبة هه لهؤلحه إنح
ههوة: ضفه لحعلة لعبة لهؤلحه إنح لا ؤلا ح. هه ههوة
ههوة الحهه: ،لها لحعلة لا: الحه هه ههوة الحهه
ههوة الحهه: الحاحاهعه الهوضه لحعلة لا: لهلا هه
ههوة الحهه: ،لها ؤلا لحعلة لا: لهلا هه
لهه حسلحه إنلم ة لهعنه ل لا ة ة لضه: الحي هه
هة لا: إنح هه ههوة الحهه: حكه هه لما لحعلة لبحه
لا لهعضه لحاسهاه: لعبة حكه الهكه هه حهسلحهة
:ههكه بحلحهعهة فح الحه هاله لعبة لهعضه: ،ههه
ضهه هه ؤبهة: لبغهكحه هم الحتبة لهه حههه حكه
إنحهضه إنحه هه إحلة الهكتضه: لعبة حكه هه لهعبة
«لبحبة حلهكة

حكه حلهؤ هحكه لعبة إحد لهه لا حال لهنه
حههعه. لهعبة لا ،ههلما لهعهقهة لهبعه ة لا: لعبة
لبحتبة لهنبة الحنهؤه الهتبة لحعلة إنح هكه حه
.الهعهحضه .الحعه .،ههه حنلحه لهعه الحاجة: لحعلة
.لهبلحضه .الهعهبضه .الهكبه .الحعبضه

48 \ الحعبؤه. ضهه ؤلا الحبضه الهعهبه إنح لما
ضلما حه حههعهه الهعهضه .،ههحكه بضة الهعهبة
.لهعبضه ،ههلما لحلحه لحكؤة لهبكه .لهبضة الهتضه
نلم ،ههبضحه لهبة هبضه: لبتهضه الحعه إنح بحن
لما:لحلحهة حههعهه الهحهضهة لهبكضه. لحهبؤ حه
ه ة لهبة حكه ،ههه. ححكهضه

Now if you wanted to distinguish the passions, we find three divisions in humans: one of the nature of the soul; another of its activity by means of the body; another of the body itself. Of the nature of the soul there is knowledge of divine love; of the activity of the soul in the body, good works, for virtuous conduct is in fact the activity of the soul in this life. Actually, the nature of the soul is more exalted even than virtuous conduct, since good works happen by means of the body: compassion for the weak, chastity and sanctity,[106] together with the rest of the virtues.

For if virtuous deeds are of the nature of the soul, and not of its activity which is according to the body, how is it that good deeds cease in the New Life? Indeed, the conduct of the New Life[107] is more exalted than chastity, or than giving to the poor, or than self-emptying of worldly goods, or than the endurance of afflictions, or than not dealing falsely, or than to be avengers of the needy, taking care of them. For we are required to do these actions in this life but when the transformation of our body occurs at the resurrection, we will truly be lifted up from these actions to be in the way of knowledge instead of in the way of deeds.

Now we find that there is envy for what is evil and envy for what is good. "Do not be envious of one another."[108] Yet again Paul
49 says: "It is good to envy beautiful things."[109] This envy, / then, is good. Which of these two do we hold to be of the nature of the soul? Is its spiritual nature also above envying good things? Rather, to envy good things is the activity of the soul. Now so as to know that the nature of the soul conceals itself in the depth of the mind with the body's interior limbs[110] and it is stirred with the senses of the body in its bodily activity: notice that when harm occurs to one of the interior limbs, either in the brain or in the heart, it is not the

[106] Chastity (*nakpûtâ*) and sanctity (*qadišûtâ*) are seen by Joseph Hazzaya as two seals (*tab'yn*) which shine with the light of the Holy Trinity at the time of prayer. See Joseph's *Lettre* 98.16.

[107] Conduct of the New Life, see Disc. 1, note 25.

[108] Gal. 5:26.

[109] Cf. 1 Cor. 12:31; 1 Cor. 14:1.

[110] Interior limbs (*haddâmê gawwâyê*): see *Book of Steps* 316–19; Sadhona III 92; Isaac Part II V.20. Isaac Part I 53 has *haddamê napšânâyê*. Compare with Philoxenus *Discourses*, vol. 1, p. 34 *haddâmê d-lebba* and Sergius 64, *haddâmê d-ruḥ*.

103 ܗܘ ܕܐܬܐ ܗܘ ܕܐܬܐ ܒܠܚܕ ܕܐܡܪ ܐܢܐ ܒܪ ܐܢ

nature of the soul which is hurt, but its activity in these limbs is injured. Indeed, when part of a harp is damaged, or the reed of an organ, the finger which plays it is not hurt but the artistic activity of the finger is hindered from performing on the strings of the harp or with the reed. And because these instruments through which (musical) skill can be heard are damaged, also the activity of the hand on them is stilled, even though its skill has not ceased, nor is the hand harmed. So also the knowledge of the soul is preserved in its nature, and its activity ministers in the members. For if it were the nature itself of the soul which is revealed in the body, this nature could also speak a simple word.[111]

Eusebius: But these virtues of the soul: charity, love, humility, moderation, compassion, pity—are not seen in all human beings.

The Solitary: They are in all people and there is no one who does not love and praise them. That the power of their effect is not seen in everyone occurs for the many causes which hinder virtuous action from being seen in the body. Just as when the sun is risen, if there is a density of clouds or thick darkness in the air, these hinder
50 its light from being seen by us. Likewise the bad habits / and bad upbringing a person has had are hindrances to the virtue of the soul so that it is not visible in him. Just as, if the dark clouds are rolled away the brightness of the sun is fully visible on earth, so if a person's bad habits are removed, the soul's entire virtue is readily seen in him. And as the more the sun ascends high in the air, the shadows of bodies[112] diminish because of the intense light, so also the more the soul is revealed in the body by means of its virtue, the

[111] Simple that is, and not composite. See the discussion of composite in note 100.

[112] Bodies (*gûšmê*).

في الحكم أو السعاية أو لقرب العاقلة في ضمن النصف الآخر: لأن الجناية لا تتبعض. النصف الباقي لعاقلته وعليه نصف الدية: لأن الجناية على النفس لا تتبعض. ولو في أحدهما أو لأجنبي آخر لم يرجع: لأن الجناية على النفس لا تتبعض. ولو في أحدهما أو لأجنبي آخر رجع: لأن الجناية على الأجنبي لا تتبعض. ولو لأحدهما لا يرجع: لأن الجناية على النفس لا تتبعض. ولو لأ

shadows of deceptive thoughts vanish in the mind's glorious light. Now, my beloved, let us beseech God continually that He might make the light of His knowledge to shine in us, so that the virtues which He put in us at the creation of our soul might be visible. And as much as you are able, do not neglect the toil of study, for without knowledge our whole interior is in darkness. Whereas by means of study, our intellect is also gathered within itself.

Now I will tell you some stories for your advantage. There was a wise person and so as not to be hindered from study, he left the city and built a cell outside of the city wall. Now next to him there was a field sown with wheat and he passed it frequently. But when someone from the city would ask him if the grain had sprouted, he said: "I do not even know if it is sown." See how the love of study is useful to the soul, for the continual habit of study does not allow the mind to wander outside itself. Now I have also seen a man whose dwelling was among two hundred persons and because, as it is said of him, he did not allow his mind to wander, more than
51 twelve years passed without his knowing / who was with him on the row.

Then another sage was not troubled when there was a commotion in his town. Someone said to him: "What is this, everyone is troubled but you indeed are tranquil?" He answered: "How many times even in a dream I have seen commotion like this! Those, however, who are troubled do well to be troubled because they suppose that they are awake. But I am in a dream world and I am seeing a dream instead of truth." He who interrogated him answered: "Well then, you should be troubled on account of seeing a dream because dreams disturb everyone." He answered: "I would be troubled if I did not know that I am seeing a dream, for people are disturbed when they suppose that they are seeing truth in the world.

لحمة الكي كمعه: ةلوؤلمه بت لزكمت الالا لمعو
لحمتو الكي كمعه: ةلوؤلمه بت لزكمت الالا لمعو
:مخشم لم الكمه *لسمحم لحبمو ةوءمو بت الممكو
:ةلحبمو لزءمو كي سبب ةةو :بت الا لكك كي لمحا
لحمة. كمعو الممةنحت كي كمو الزلكمه كي قيملو
ل .لمكحةو الممة كي كمعمل لا :مخشم ةلمل كمعفو
بت .لممةي ةكه ةيملا لمعم :الكت الحبه نمي
.ممعو لكت ميلكمه كيمز ةو كل مي لمكحه

كمعمفه لا نمز :كمةلكه كمكت قيلمو الكمةو
لا الكمةو .لةو الا بم لمعمفو *مبز مبلو الممقيل
:الممبه ةكي نمعبو كمه مممل :لمكحه كمه مكحلا
ةحكي الت لةو الله .الملكه كه لما لزمه كمه نكحه
مي ب .لةو نحت ةنكت الملممله. الكت لمولز لزا لزمل
ابز لا :ةمز مي ةو :ةنكت ممه لل ةلكه ةلمبمه تمت كمه
لمكحه الممو لزلممه لمعم ةزم. لا ببه لمولز ل لا كلو
لمعو لمنيك لكمة لا لمكحةكو لممل ةمنت كمو.
ةبمعمك لةةو لزحي بك لزا ممه كل مي لا *ةمه نكت
مم لمعمكت ممنز كمة لا الكمةو. لمبل تمت كالمه الممت
مي نلا :الكمه ممكنت لزمبلو

51 *لزيمعت ممعت مالم ممه \ ببه لا :لةو قيمت لزمعلمالز

ةةة :ةلمبمعت لمعمحي لةو ب لزنما مي لمعمو
الله ممحي ممكمو ممه .لزنما كه نمل :حيلمل
لمكمت كل قيتز كم لمعو .لمعيلمه مي ممه .الكمةكو
نمعه :كمحيمو مي ميه .لمعمحي لةو ممكو الزنه
لمكمت مي لا .كمعمو مكمنت ميمضو الكمة .كمحي
ةك نمبة مي لمت .لا لزا لزيه لكب لمكمه :ةلل لمكمو
لزنه لمكمو الكمة ميحيلمل لا الل لمعه. كمكمل ةة
.لمت لزا لزنه لمكمو لا ببه لا كك الةةة ميحيلمعه

Also what disturbs a person in his dreams is supposing that what he sees is true. But the true awakening of the resurrection is coming and everyone will understand that he was in the world as in a dream."

When a certain person was cruelly and shamefully called a black face, he was not angry. But he picked up a mirror and while looking in it, one of those standing by said to him: "Why are you looking in it?" And he said: "If truly my face is as he who abuses me said, it is not right for me to be angry because he spoke the truth. However if his word is not true, I must not be angry because I am not as he said and fact does not follow the words."

When it was said to a certain judge, "People are calling for your death," he answered, "If only I should not show any prejudice."

A certain well known person had asked something for ten years of someone who was under his authority, and though he had not persuaded him, yet he continued to treat him kindly. One of his friends said to him: "I am amazed at you that you are not angry with
52 him, since in spite of / all your insistence he does not listen." But he replied: "Do not wonder at me if I am patient with him, since for more than fifty years God has been persuading me by His commandments to obey Him, and I have not yet obeyed Him nor done His will, while He in His kindness has put up with me. If I have not obeyed God, why do you marvel that for ten years I have been patient with a person not obeying me, and have not become angry at a human being like myself?"

One of the saints was struck so that his leg was broken. Another saw him, that he was not angry at the one who had struck him, and said: "How are you not angry at the one who has done all this injury to you?" The saint answered: "Had I been walking on the road, how many times have I stumbled like this on a stone? Also now, I reckon this to be a stone and I have stumbled on it unwittingly."

مرم لإنمة مرضفو لكلم: لمعتمد مصكلمعو نمح حكم
نمضو لكلم: ووصكتمد لمر مصكلمعو وكمم. لمكحد
حمكمم مرلكمم. لمعمو لإنمة لإنمد مع لمإ. إمر لإنمة
*لمكحد لمم ووصلم لمكحمع مرلم

لا أقم نمعمة لنجم مكمعد مزمإم مع مم لنجم
مع مرم مك نمر مَم مم. لمسمم لكمد لا: نمزلم
لإنمعة لم. نمكم. مَمة مزمس لكم مرمد. مصفو مكمم
مكمسلم مك مصو لا ومزجمد نمرلم مرم مَم ممكلم:
لكم لإه: لا مكمكمم لإنمة مع لم لم. نمر لإنمة لكمد
لكرا لمعد مَم مكم: ومكم نمرلم مرم مكم لكمد: نمزلم
*لمحد

مرم: لمعتمد مك مزمة لمعمو: مك نمزلم مع مم مرلم
مكم. نمكم.

مسم ووصلم مرلم لمم مم مكمكمم مع: لمحمم مم لنجم
مك مصمكلم لإه: نمعة مرمد لمعجم مَمكمم: ومكمكمم
مع مرم مك نمر: مم مكمكمم لمعمكمكمم لكمجم ممم
قمصكمم. ومكمكمم لنجم لا حملم مع مر نمومكمم.
ممكمم لنجم لا حملم مع مر نمومكمم. \ نمعمم مكم مرمم 52
مم مع مك نمر \ .مكمعمم لا مصمو لنجمد مكم مرمم
مكمكمم مع نمكم. مصم مك مرجلم مد نمومرلم لإه. لنجم
مكمكمم ووصمجمقمقم مك مكمكمم لمكلم مك كم مرمة
مكمكم لإه: مرمجم مك مرجمم ممكمكمم لكمجم لإه
كم مرمكم. مكمكمم لا لمكلم لإه. مكمجمد: مكمكمم
مرم نمومكم لإه مكمكمم لكم مر: مكمكمم لا نمر مكم
مرمة نمكم مصم لإه مرجلم لكم مر مكمكمم لإه
*مكمكم مكمر مرمد مع مم لإه

مكم لإنمكم مرم مصمكم مم مكمة مع مع مكر:
مك نمر: ووصصمم مع لكم كمصكم لإه مرمم ووصمم
مك نمر. مرلم لا مع مد لكمكم لمكمد مكم لإنمة
مكمة نمكم لكرا مك مصومكم مرم. ومكم مع

When a disciple broke a solitary's drinking vessel, he supposed that he would be angry with him as he had no other vessel. The solitary said to his disciple: "Do not be grieved by this because nothing which was not breakable has been broken. It was meant for this, whenever it might be."

An attendant had grown old in his service while another younger than him was honored and placed above him in rank. He said to those who marveled at him when they saw how he did not become angry or envious: "Even if his body stands above me, yet my mind is able to be above him. See how this wall of the citadel is higher than all of us but we are not envious of it. Therefore, let us not be envious of what is of the body but rather, if one of us is greater than the other in wisdom, one must not hate, but be envious in order to imitate him. Another attendant after boasting before a philosopher of the years in his service, the philosopher said to him:
53 You are an attendant / for years but since when are you wise?

One of the brothers said to one of the saints that he was forty years in the clergy, the saint said to him: "I also have seen a man who for forty years was called a merchant but had no daily bread without borrowing it."[113]

Yet another was boasting that for thirty years, no flesh had entered his mouth. Then the blessed one said to him: "Flesh has not entered your mouth in thirty years; how long since malediction has not gone out of your mouth? What is not commanded, you have kept for thirty years but this which is commanded with a strong warning, have you kept it even for one week?"

[113] Throughout his writings John seems to show a preference for lay life over consecrated life as he bases his teaching on the fulfillment of baptism available to all Christians. But here may be intended simply a caution against hypocrisy, applicable to all.

חשוב לאדם על. לפרוע האלמנה כך לזה לזה אותו שלו
שהקב"ה לא אלמנה כך לזה לפרוע כך לו ◆משכיר

שלא זה אותו לאדם אחרת בה יש לעשות: זה אותו האיש אותו שכיר
אותה כתוב לשלם: זה שכירותו ואחרי לו. מתכוונת זאת לה
◆זה זאת אותו ואם מלאכתו. ולזולת זולתה לא שכירותו

שזה לשלם לעשות: מלאכתה לזה שלו עם לשכר
כי רעב לא מהפרשת בה: לזקנה שנאמר שנאמר לזולת זאת
את אינה שלו לשכר לפרנסתו לעבדו זאת: שאמר
יום. שזה לשכר לזה מה שאמר משכר לו: משה לשכר
לזה: לשאול לכך את לשכר לנפשו לזאת מה לו אין את
ל לזה לו. לזקנה לכתוב שאמר לא אותה. זה שאמרה
זאתו שאמרו לו לאחרו לא לשכר לשכירות לזה ◆זה
לשהשכיר אותה לזה מלאכתה את לזקנה: לו זה לשכר
את זה לשכר עם לזה ◆לו לשכר שאמרו לזה
53 את שלו. לנתון זה לשכר \ לזה שלו. להשכיר
שכירות. ◆זה לזאת שאמרו

זה שכירות: לאחרת אותה זה אם זה לו לזאת את זה אין
שכירות: לזקנה זה לו זה. זה זאת: שהכניסה לזה
לשכר לשהיה לזה לאחרת שכירה: לזקנה לזאת שלא זה
◆זה זה

זה לו לזה אם שלהם זה שכירות אותה אין לזה
לשכר לא. לזקנה זה את זאת. שהשכיר לזאת שכר לו
לשכירה שאמרו לא. לזה שלהם זה לו שאותה זאת לזה
לזה. שלהם לזקנה לזאת אותה לא זה. זה זאת אותה את
לזקנה את זה לזקנה לו: שכירות שכר לזקנה אין זה
◆לזאתה

A certain blessed one was living in the midst of many brothers and had been in his monastery for a long time. When one younger than him in training put on better garments than his and he was told about it by the brothers, he said: "He also is a part of me and even as when the right hand is covered and the left remains bare, it does not become angry against the hand which is clothed; so it is not right for us to be grieved or envious at the pleasure of others. Now if I had received it, he would have been afflicted. But if our Lord took on Himself to be afflicted for our ease, should we seek a pleasure which afflicts others?"

Another sage, when he had been robbed of his property, remained without anger and without vengeance. The one who had robbed him said to him: "Why are you not angry with me"? He replied: "You made me think of death, that when death empties everyone of his possessions, there is no one who gets angry at it."

My beloved, I tell these stories because of the simplicity of our brothers who have been present but have not fully understood what had been said previously. So as not to abuse their good will, I wanted to help their reflection by the narration of these / sayings told about these persons. May God grant all of us that our souls be trained in every virtue. Glory to Him forever, Amen!

54

End of the second discourse on distinguishing the passions of the soul and on the cause of their stirrings; and which of the passions are of its nature and which outside of its nature.[114]

[114] John makes other pertinent comments on the origin of the soul, see Rignell *Briefe* (1941) 66–72, as noted by Hausherr, "Un grand auteur," 19–20.

الشرح: الحق أنا لا نعلم دليلا على ما ذهب إليه الشافعي من وجوب السعي، وقد ذهب جماعة من العلماء إلى أنه سنة، وهو الحق، لأن الأمر الوارد به في قوله تعالى: ﴿فلا جناح عليه أن يطوف بهما﴾ لا يدل على الوجوب، لأنه ورد بعد الحظر، وهو قوله تعالى: ﴿غير محلي الصيد وأنتم حرم﴾، وقد علم أن الصيد ليس بواجب، وإنما أباحه بعد الحظر، وكذلك السعي، لأنه ورد بعد قوله تعالى: ﴿إن الصفا والمروة من شعائر الله﴾ الآية، وقد علم أن الصفا والمروة ليسا بواجبين، وإنما هما من شعائر الله، أي من متعبداته، كما قال تعالى: ﴿ولكل أمة جعلنا منسكا﴾.

وقد روي عن ابن عباس أنه قال: السعي بين الصفا والمروة ليس بشيء، وإنما كان شيئا صنعه المشركون في الجاهلية، فلما جاء الإسلام تركوه، فأنزل الله تعالى: ﴿إن الصفا والمروة من شعائر الله﴾ الآية، أي: فمن حج البيت أو اعتمر فلا جناح عليه أن يطوف بهما، أي: لا إثم عليه في السعي بينهما، وإنما نفى الجناح عن فاعله، لأن المشركين كانوا يفعلونه في الجاهلية، فلما جاء الإسلام توقف المسلمون عن السعي بينهما، لأجل ما كان المشركون يفعلون

THIRD DISCOURSE

55 On another occasion, after we went in to him and prayed, he began to speak to us: My beloved, do not be annoyed that I repeat myself. For since I want you to understand clearly, I am compelled to repeat the subject while lovingly admonishing you to consider this closely. Unfaltering true love is not found in anyone who has not yet arrived at limpidity of soul; nor is found that joy which arises in the spirit, unknown to the body, being hidden in the mind's capacity. Nor again is there in him a means of perceiving the knowledge of the mysteries of the other world[115] except with great labor and by taking many pains, while first growing lean in order to purify himself from these passions.

Now these passions, my beloved, blind the mind; limpidity of soul, however, enlightens its understanding. For it is not by the hearing of names that one knows their mysteries, not only of a spiritual mystery[116] but also the names of another form of wisdom. Indeed, everyone hears the names of medicinal plants but which ones are to have a hot quality and which a cold one, and what is the sense of the names of these plants, no one knows except that one who has studied the science of medicine. Again in the science of astrology: the names of the stars and the signs of the zodiac are designated, but hearing the names does not guarantee the understanding of the secret meaning of these names.

So also concerning the wisdom of Christ, we only know the term
56 itself. Now we have heard what Paul, that most favored wise one, said about God the Father: "In Him are hidden all the treasures of wisdom and knowledge."[117] We hear the names of these treasures but we do not know their mystery. When someone speaks of the treasures of the other world, we do not know what they are.

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[115] Other world (*'âlmâ 'ḥrînâ*): Disc. 1, note 24.

[116] Spiritual mystery (*râzâ ruḥânâ*): for plural see John Sol. *Soul* 91; Philoxenus 298; Isaac Part I 374; Part II VIII.1, XXXV. 8.

[117] Col. 2:3.

ܟܘܠ

ܫܒܚܬܐ ܕܡܫܝܚܐ

55 ܐܡܪ ܠܗ ܫܡܥܘܢ ܟܐܦܐ ܕܟܬܒ ܒܗ ܒܢܝ ܐܢܫ ܘܒܟܠ
ܙܒܢ ܕܡܬܐ ܠܐ ܢܗܘܐ ܠܗ ܚܠܦ ܕܢܗܘܐ ܠܗ ܒܪ ܐܢܫ
ܐܠܐ ܒܕܡܘܗܝ ܕܢܗܘܐ ܠܗ ܒܪ ܐܢܫ ܐܝܟ ܕܐܡܪ ܐܝܘܒ
ܒܪ ܐܝܠܝܦܙ ܕܝܡܢ ܐܝܬ ܒܟ ܐܦ ܐܢܐ ܐܡܪ ܠܟ
ܕܐܢ ܐܝܬ ܒܟ ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐܢ ܐܝܬ ܒܟ
ܐܦ ܐܢܐ ܐܡܪ ܠܟ ܕܐ

When Paul, rich in knowledge, says: "We speak wisdom among the perfect,"[118] he specified that it is not the wisdom of this world. He says that it exists but does not explain how it exists nor what are the mysteries. Also, when he says that we receive the knowledge, he does not say what the knowledge is or in which mysteries it arises, lest the one who hears might suppose that when reason gazes at the other world and speaks about it, that in hearing the words about it, he knows also their doctrine. But if someone is above limpidity of soul, not only is he able to perceive the words of the New Life,[119] but he is also near to God by the revelation of the mysteries.[120] For when one has risen higher than limpidity in his mind, Christ manifests Himself to him. But anyone who is below limpidity, Christ is not revealed to him by his understanding. As I showed above in the example from the Gospel: "Whoever has my commandments and keeps them, he it is who loves me and whoever loves me will be loved by my Father and I will love him and manifest myself to him."[121] This is the way which brings one near to God; this is the path by which to proceed on the way to Christ. Indeed, Christ's mystery[122] will also be revealed to the saints in the New World,[123] and their way of life after the resurrection[124] is higher than limpidity. That way of life is when the mind communicates with God in its

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[118] 1 Cor. 2:6.

[119] New Life (*ḥayyê ḥadtê*): Disc. 1, note 33.

[120] Revelation of the mysteries (*gelyânâ d-râzê*): Disc. 1, note 19.

[121] John 14:21.

[122] Christ's mystery (*râzeh da-mšîḥâ*): Disc. 1, note 34.

[123] New World (*'almâ ḥadtâ*): occurs frequently in John Sol., see the two discourses on New World in Strothmann; cf. Matt. 19:28 (Peshitta); *Odes of Solomon* 33:12; Aphrahat *Dem.* 12:2; Theodore of Mopsuestia WS V 119; *Book of Steps* 10.6, 15.4, 19.40 (2x), 25.3, 30.3; Jacob of Serug, Bedjan (1906) Hom. 54.612; Bedjan (1902) Hom. 9.815; Isaac Part I, 125, 169, 170, 231, 256, 540; Isaac Part II V.5, VII.2, VIII.4,5,7, XIV.39, XV.8, XVI.6, XX.6, XXXVIII title, XLI.2; frequently in Isaac *Keph.* The alternate form (*'âlmâ da-'tîd)* is found in Evagrius *Keph.* VI 39, 81 (S 1). Both of these forms are found in most 7th East Syrian monastic writers.

[124] Way of life after the resurrection (*dubbârâ d-bâtar qyâmtâ*): Isaac Part I 254; Isaac Part II VIII. 6. See also Sahdona I 107 where he says that this is anticipated in the life of stillness (*šelyâ*).

ܐܠܗܐ ܒܗ ܕܡܠܠ ܐܢܫ ܒܠܚܘܕ ܐܠܐ ܒܪܘܚ ܐܠܗܐ ܗܘ ܕܡܠܠ ܒܪܘܚ ܩܕܫܐ ܥܠ ܪܘܚܢܝܐ ܡܫܘܐ ܠܐ ܡܫܟܚ ܐܢܫ

understanding. Because of this, it is not possible to receive the revelation of Christ in this life unless one obeys His commandments,
57 /for purity of the mind occurs by means of obeying His commandments. If anyone doubts these things, they have a witness, namely all human beings: has Christ been revealed, with the knowledge of His mystery, to anyone whose mind is confused, upset or in doubt, and who is bad in his actions? Whereas in the case of someone who has diligently subjected his soul to the law of Christ in total humility of mind, who is there whose intelligence has not shone with the hope of God? Who has taken care to purify his intellect of wickedness, and his soul has not rejoiced in God? Indeed, applying oneself to the labor of study of those who have received a gift from God, one may learn much.

Eutropius: Yet there are many who have labored according to the rule but do not have the wisdom of understanding.

The Solitary: What is more excellent than this: people who have rejected the desires of the body? If they be purified also from the passions from within, truly they are filled with joy in the precious sense of their hope. But since I have come to this subject, I wish to show in my discourse what is this way of labor and what causes it to occur for each one. First know that this work is not at the level of the body and not at the level of the soul. It is not at the level of the body because it is not affected by the wickedness of the body. Nor is it at the level of the soul because it is not concerned with the inner passions; the nature of the soul does not deal with these labors. Now that I have spoken of its category, listen to what causes it. It consists in remaining standing, custody of the eyes, going barefoot, fasting from food, together with other torments. These things are not from knowledge but from the fervor of the mind. Now this fervor arises in the intellect when grace grants it to

לא תפקח עיניו, ולא יראה את פני המלך. ויאמר המלך: הוציאו אותו
ויכבלוהו בנחושת, וישם אותו בבית הכלא. ויהי כאשר ישב שם ימים 57
רבים, ויבקש המלך את פני יוסף. ויגלח את פניו ויחלף שמלותיו, ויבא
אל פרעה. ויאמר פרעה אליו: ראיתי חלום, ואין פותר אותו. ואני שמעתי
עליך לאמר, כי אתה תבין חלום לפתרו. ויען יוסף את פרעה לאמר:
בלעדי אלהים יענה את שלום פרעה. ויספר פרעה את חלומו ליוסף:
בחלומי, הנה אנכי עומד על שפת היאר. והנה מן היאר עולות שבע
פרות בריאות ויפות מראה, ותרעינה באחו. והנה שבע פרות אחרות
עולות אחריהן מן היאר, רעות מראה ורקות בשר, ותעמודנה אצל הפרות
הראשונות על שפת היאר. ותאכלנה הפרות הרעות והרקות את שבע
הפרות היפות והבריאות. ואתבונן בחלום ואראה, והנה שבע שבלים
עולות בקנה אחד, בריאות וטובות. והנה שבע שבלים דקות ושדופות
צמחות אחריהן. ותבלענה השבלים הדקות את שבע השבלים הבריאות
והטובות. ואספר את החלום אל החרטומים, ואין מגיד לי.

ויאמר יוסף אל פרעה: חלום פרעה אחד הוא. את אשר האלהים
עשה הגיד לפרעה. שבע פרות יפות שבע שנים הנה, ושבע שבלים
יפות שבע שנים הנה: החלום אחד הוא. ופרות הרעות והרקות העולות
אחריהן שבע שנים הנה, ושבלים הרקות שדופות הקדים תהיינה שבע
שני רעב. הוא הדבר אשר דברתי אל פרעה: אשר האלהים עשה הראה
אל פרעה. הנה שבע שנים באות שבע גדול בכל ארץ מצרים. וקמו שבע
שני רעב אחריהם, וכלה את כל הארץ מצרים, וכלה הרעב את הארץ.
והנשכח לא יודע בארץ מפני הרעב ההוא אחריכן כי הוא כבד מאד.
ועל השנות פרעה פעמים אל יוסף: כי נכון הדבר מעם האלהים, ומהר
האלהים לעשותו. ועתה יראה פרעה איש נבון וחכם, וישיתהו על ארץ

perceive that there is another hope. Then, on account of the fear of torment of Gehenna, the mind begins to despise these present things and to love those promised ones.

58 For this reason, /the intellect fervently afflicts the body. Indeed, the body is afflicted by these thoughts, namely: when the intellect meditates on the affliction to come, by means of bodily afflictions in this life, it seeks to avoid that coming affliction. In this labor, it is not through knowledge that one endures, but by the fervor of one's love, for if it happens that this fervor grows cold, one begins to slacken from the toil. Even if fervor is absent from one's mind without affecting the labor, one no longer endures the labor for love but out of human respect and by a timid fear not to break one's rule. This is fitting labor for those at the level of the body, for those at the level of the soul it is of no value. Whereas those at the level of the spirit take upon themselves everything which is in the name of Christ, since Jesus Christ our Lord gave hope to our infirmity by the reward which He promised for everything done in His name.

Now I will speak of why this is valued by those who mentally are at the level of the body but considered of no value by those at the level of the soul as to wisdom. Whoever is mentally at the level of the body does not understand anything which is beyond what is seen by the body. Since he sees that the body is afflicted in what is pleasing to him, he is struck by a man who undergoes labor, and because that man has despised the things which he himself loves, he believes this to be the sum of righteousness. So the work of the body is considered righteous in human eyes. Remember the Pharisees, who having separated themselves from the people by different clothes, shoes, and specific fasts, were considered righteous in the eyes of the people. But our Lord, in order to reveal their interior which was not in harmony with their outer self, said: "You justify yourselves before others but God knows what is in hearts, for what

ﺣﻤﻮ. ﻟﻴﺴﺎ ﻟﻬﺎ ﺍﻟﻴﻮﻡ ﻣﺮﻳﺾ: ﺍﻟﻤﺤﻞ ﻫﻮ ﻟﻤﻮﻣﻮ ﻣﻦ ﺣﺴﻮ: ﺣﻜﻤﻮ ﻟﻬﺎﺑﻮ ﺍﻧﻤﻮ: ﻟﻮﻣﻲ ﻟﻴﻮﻣﻮ ﺍﻟﻜﺴﻮﻭ ﺍﻟﻜﺘﺎ ﻭﻣﻘﻮﻣﻮ ﺣﻜﻤﻮ.

58 ﻣﻨﻤﻮ. ﻣﺎﻧﻲ ﻣﻨﻤﻮ ﻟﻴﺴﻮ ﻫﻮ ﻣﺄﻭ \ ﺍﻟﻜﺘﺎ ﺍﻭﻣﻮ ﻟﻴﻮﻣﻮ ﻟﻮ ﻣﻮ. ﻟﻮ ﺍﻧﻤﻮ ﻟﻨﻤﻮﻣﻮ ﺣﻜﻤﻮ ﻣﻮ ﻣﺎﻧﻲ ﻣﻮ ﻣﻮ: ﺣﻤﻮ ﻟﻴﻮﻣﻮ ﻫﻮ ﻟﻮﻣﻮ ﻟﻮ: ﻟﻤﻮﻭ ﻫﻮ ﻟﻮﻣﻮ ﻟﻴﻮ: ﻟﻮﻣﻮﻭ ﻣﺎﻧﻲ ﻟﻴﻮﻣﻮ ﻟﻮ ﻟﻴﻮ. ﻫﻮﻣﻮ ﻟﻮﻣﻮ ﻟﻮﻣﻮ ﻟﻮﻣﻮ: ﻟﻮ ﻟﻴﻮﻣﻮ ﻟﻮ ﻟﻮﻣﻮ ﻟﻮﻣﻮ ﻟﻮﻣﻮ: ﻟﻮﻣﻮ ﻟﻮﻣﻮ ﻟﻮﻣﻮ

is exalted among human beings is an abomination before God."[125]
59 That is to say, with your outward show you appear / as righteous but God does not consider appearances as humans do, He observes what is within. Since He sees your hearts, that they are not pure before Him, even what others value in you, before Him it is abominable. For this reason, those at the level of the soul in their wisdom disregard bodily labor, and because their intelligence is trained to study, through their seeming wisdom they have despised manual labor. At the level of the spirit, since all one's intelligence is modeled on God, one becomes like God who because He knows the state of everyone, He accepts with commendation everyone's intellect without distinction. Because these two classes of persons, at the level of the body and at the level of the soul, are below limpidity they are faultfinders and complainers. They make themselves judges of the deeds of everyone, as if to say that nothing pleases them but their obstinate opinion, since they suppose that what they hold to is universal righteousness and wisdom.

Eutropius: Because you have said many times that all whose intellect is below limpidity do not understand when they hear about the mystery of the other world, we want you to explain to us why it is that they do not understand.

The Solitary: Take heed, my beloved, that the true birth of our true person occurs above limpidity because also baptism, which has been instituted as a type of that new birth after the resurrection, occurs above purity. Likewise this true birth of the resurrection

[125] Lk. 16:15.

ܗܘ ܕܡܬܡܫܟ ܒܥܡܐ. (Lk. 16, 15) ܐܡܪ ܠܗܘܢ ܐܢܬܘܢ ܗܘ ܕܡܙܕܪܩܝܢ ܐܢܬܘܢ ܩܕܡ ܒܢܝ ܐܢܫܐ ܐܠܐ ܐܠܗܐ ܝܕܥ ܠܒܟܝܢ ܐܢܬܘܢ ܕܡܬܪܡܝܢ ܐܢܬܘܢ ܒܥܝܢ ܒܢܝ ܐܢܫܐ ܘܡܬܪܡܐ ܗܘ ܒܥܝܢ ܐܠܗܐ. ܐܠܐ ܐܝܬ ܠܟܘܢ ܡܠܬܐ ܕܐܦ ܒܬܪ ܕܐܬܐ ܡܫܝܚܐ ܐܬܐ ܠܗ ܒܥܠܡܐ ܕܢܬܐ ܘܢܬܒܥ ܠܗ ܐܢܫ ܒܬܪ ܐܢܫ ܘܐܡܪ ܠܗ ܐܢܫ ܐܝܟ ܡܢܐ ܕܐܢܬ ܥܒܕ ܠܝ ܗܟܢܐ ܕܐܢܐ ܐܥܒܕ ܠܟ ܐܦ ܐܢܐ ܐܬܐ ܘܐܫܠܡ ܠܟ ܒܥܠܡܐ ܕܢܬܐ ܘܢܬܒܥ ܠܗ ܐܢܫ ܒܬܪ ܐܢܫ ܘܐܡܪ ܠܗ ܐܢܫ ܐܝܟ ܡܢܐ ܕܐܢܬ ܥܒܕ ܠܝ ܗܟܢܐ ܕܐܢܐ ܐܥܒܕ ܠܟ ܐܦ ܐܢܐ ܐܬܐ ܘܐܫܠܡ ܠܟ ܒܥܠܡܐ ܕܐܬܐ ܡܫܝܚܐ ܐܬܐ ܠܗ

occurs above purity. But to understand fully, take heed to what I say: consider baptism, resurrection and limpidity because their mys-
60 tery is identical, in the likeness of the membrane enveloping the fetus.[126] Just as the beginning of birth at the level of the body consists in going forth from the afterbirth and existing in this way of life, so also the real birth of our true person does not consist only in not being held back by purity, but rather by going forth from limpidity and remaining in the awareness of the life of that world to come. Now just as the afterbirth is an intermediary devised for the new-born babe between life in the womb and the life of this world, and from the afterbirth he goes out and comes to this life; so limpidity is an intermediary devised for our inner person[127] between well-pleasing conduct in this life from which we go out, and that true life of the mind which we enter with its understanding of the spiritual world. Now as it is not possible for one to feel or see the colors of this creation without first being born from the afterbirth, likewise it is not possible to feel and to understand the mystery of the spiritual world without first being purified from all corruption, and once leaving the purity of works, remaining in the life of knowledge.

But since they are rare who have merited through God's help to be purified from the corruption of evil deeds, on this account they are rare who have perceived the wisdom of the New World. Now I will begin a lofty subject and with a few words I enclose many things. Above limpidity, then, is that other life after the resurrection and it is the way of life of the New Person,[128] not in works

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[126] According to Brock, John Sol. is inspired in this section by Jn. 3:3: "Unless a person be born again he cannot see the Kingdom of God," in describing the passage from this life to the other world. Brock notes that Philoxenus also uses this imagery extensively in his Dem. 9 on Renunciation. See Brock "Some Paths to Perfection." For references to birth imagery, womb (*karsâ*), fetus (*'ulâ*) and membrane (*šelitâ*) as intermediary (*mes'ayatâ*) in John see *Soul* 18, 60; Lavenant, *Dialogues* I.9, II.9; Rignell, *Briefe* (1941) 7.5, 27.4; Rignell, *Traktate* (1960) 21–22. Just as for the fetus, a membrane is the intermediary from the womb to life in the world, John sees limpidity (*šapyûtâ*) as an intermediary for the inner person between this world and the new world.

[127] Inner person (*barnâšâ gawwâyâ*): Disc. 1, note 26.

[128] Way of life of the New Person (*dubbârâ d-barnâšâ ḥadtâ*): Disc. 1, note 15.

الا وضحكه لا يضحك ضحك ضحك: وقولهم لا يضحك
بسم الله الرحمن الرحيم
60 \ 55 قوله رحمه الله. الحمد لله: وجوز \ الحمد لله
الثناء بالجميل على الله عز وجل: ومعناه الحمد لله
الذي لا حمد: وقيل قوله الحمد لله: كلمة
حمد يقصد بها الله: ومعناه قولوا الحمد لله
الحمد والصلاة. الحمد هي الثناء بالجميل المعلم
الله: لام الحمد للتمليك والله علم الحمد على
الصفة الصلاة: الثناء على الله عز وجل
الثناء بالجميل الحمد: الصفة بمعنى الحمد
الحمد هي الزيادة على الكمال ضد النقصان
الحمد لله: قيل الحمد لله لا الصلاة. السؤال الحمد
لله لا الصلاة: الجواب لأن الصلاة لله لا
يصلي: والحمد لله يحمد: السؤال لا يحمد
يصلي الحمد لله: الجواب لأن الصلاة لله
حقيقة: والحمد لله مجاز. الحمد لله: الحمد
الثناء على الله بالجميل. الحمد لله: الحمد
لله ثناء على الله بالجميل.

but in knowledge. For good deeds occur below the purity of this life, and up to purity of mind is the boundary of all the strength of the law of nature and of Scripture. Beyond purity is the spiritual mode of being[129] which is not called spiritual because of being truly perfect in spirit in this life, for this is not granted outside of the New World, but because it is stirred by a knowledge which is above the natural order set in the body. For no one has lived genuine spir-
61 ituality from when the world was created but only Jesus Christ our Lord.

Eusebius: And what was the order of the way of life of the righteous of former times?

The Solitary: They conducted themselves by the justice of their good works while all their righteousness was directed towards purity of the mind and no more. Because not even the natural law which had been placed in them had the power for anything other than to teach the intelligence to distinguish between good and evil. Not even when God recited the good deeds in Ezekiel did He call "spiritual" that one who accomplished them, but "who does them is righteous."[130] Indeed, nowhere did the Old Testament call anyone 'spiritual.' For human beings are not capable of being lifted above purity of mind in this life unless they have received a divine revelation.[131] But is one able to break through the obstacles between oneself and purity? I call 'obstacles' the evil deeds, the hateful passions and impure thoughts which stand as hindrances before the human mind. And how many times can one break through them and be outside of them in a true vision[132] of that world to come? There are those who break through the obstacle of fornication yet

[129] Spiritual mode of being *(dubbârâ ruḥânâ*): Disc. 1, note 41.

[130] Ezek.18:9.

[131] Divine revelation (*gelyânâ alâhâyâ*): Theodore of Mopsuestia WS VI 239; Narsai (Mingana) I 3,46; Isaac Part I 161; Isaac Part II XVI.5; Dadisho' (Draguet) XV.2, (Bedjan) 903, 968. For plural see Sahdona I 110-11; Dadisho' (Draguet) I.5, 29, IV.3, VII.14.

[132] True vision (*hêzwâ šarrîrâ*): Gregory of Cyprus 102; Isaac Part I 183; Isaac Part II X.17;

ויהי ביום השמיני קרא משה לאהרן ולבניו ולזקני ישראל
ויאמר אל אהרן קח לך עגל בן בקר לחטאת ואיל לעלה
תמימים והקרב לפני יהוה: ואל בני ישראל תדבר לאמר
61 קחו שעיר עזים לחטאת ועגל וכבש בני שנה תמימים לעלה:
ופר ואיל לזבח לשלמים לזבח לפני יהוה ומנחה בלולה
בשמן כי היום יהוה נראה אליכם: ויקחו את אשר צוה
משה אל פני אהל מועד ויקרבו כל העדה ויעמדו לפני יהוה:
ויאמר משה זה הדבר אשר צוה יהוה תעשו ויראה אליכם
כבוד יהוה: ויאמר משה אל אהרן קרב אל המזבח ועשה
את חטאתך ואת עלתך וכפר בעדך ובעד העם ועשה את
קרבן העם וכפר בעדם כאשר צוה יהוה: ויקרב אהרן אל
המזבח וישחט את עגל החטאת אשר לו: ויקריבו בני
אהרן את הדם אליו ויטבל אצבעו בדם ויתן על קרנות
המזבח ואת הדם יצק אל יסוד המזבח: והקטיר את
החלבים והכליות והיתרת מן הכבד מן החטאת: את
הבשר ואת העור שרף באש מחוץ למחנה: ויזבח את זבח
העם ויקרבו בני אהרן אליו את הדם ויזרקהו על המזבח
סביב: ואת החלבים מן השור ומן האיל ומן הכבש ומן
הכליות ויתרת הכבד: ויקטירו החלבים על הכתפות
ויקטר החלבים המזבחה: ואת הכתפות ואת שוק הימין
הניף אהרן תנופה לפני יהוה כאשר צוה משה: ויקח
אהרן את חזה התנופה ואת שוק הימין ויניף תנופה לפני
יהוה מעל זבח השלמים לאהרן היתה כאשר צוה משה:
וישא אהרן את ידיו אל העם ויברכם וירד מעשות החטאת
והעלה והשלמים: ויבא משה ואהרן אל אהל מועד ויצאו
ויברכו את העם ויראה כבוד יהוה אל כל העם: ותצא אש
מלפני יהוה ותאכל על המזבח את העלה ואת החלבים
וירא כל העם וירנו ויפלו על פניהם:

ויקח אהרן את מחתתיו ויתן עליהן אש וישם קטרת
ויקריבו לפני יהוה אש זרה אשר לא צוה אתם: ותצא אש
מלפני יהוה ותאכל אותם וימתו לפני יהוה: ויאמר משה
אל אהרן הוא אשר דבר יהוה לאמר בקרבי אקדש ועל
פני כל העם אכבד וידם אהרן: ויקרא משה אל מישאל
ואל אלצפן בני עזיאל דד אהרן ויאמר אלהם קרבו שאו
את אחיכם מאת פני הקדש אל מחוץ למחנה: ויקרבו וישאם
בכתנתם אל מחוץ למחנה כאשר דבר משה: ויאמר משה
אל אלעזר ואל איתמר בניו פרעותיכם אל תפרעו ובגדיכם
לא תפרמו ולא תמותו ועל כל העדה יקצף והאחיכם כל
בית ישראל יבכו את השרפה אשר שרף יהוה: ומפתח
אהל מועד לא תצאו פן תמותו כי שמן משחת יהוה עליכם
ויעשו כדבר משה: וידבר יהוה אל אהרן לאמר יין ושכר
אל תשת אתה ובניך אתך בבאכם אל אהל מועד ולא
תמותו חקת עולם לדרתיכם: ולהבדיל בין הקדש ובין
החל ובין הטמא ובין הטהר: ולהורות את בני ישראל את
כל החקים אשר דבר יהוה אלהם ביד משה: ויאמר משה
אל אהרן ואל אלעזר ואל איתמר הנותרים קחו את המנחה
הנותרת מאשי יהוה ואכלוה מצות אצל המזבח כי קדש
קדשים הוא: ואכלתם אתה במקום קדש כי חקך וחק
בניך הוא מאשי יהוה כי כן צויתי: ואת חזה התנופה
ושוק התרומה תאכלו במקום טהור אתה ובניך ובנתיך
אתך כי חקך וחק בניך נתנים מזבחי השלמים: שוק
התרומה וחזה התנופה על אשי החלבים יביאו להניף
תנופה לפני יהוה והיתה לך ולבניך אתך לחק עולם כאשר
צוה יהוה: ואת שעיר החטאת דרש דרש משה והנה שרף

before the mind is the obstacle of wickedness. There are some who break through the obstacle of the love of money, then jealousy stands before the mind, together with other obstacles without reciting all of them. But that one might break forth from each and everyone of the obstacles and go out beyond them, I do not believe that human nature is capable of this without God's aid. However if one does break through all of them and becomes outside of them, he has left the conduct of this world[133] and begun the mode of life of that world whose way is the true vision of its mysteries. Jesus our Lord in His glorious ways began to dwell[134] above purity of the intellect; for not one of the passions turned Him towards the view of
62 our world—its view being love for it—and never / did the obstacle of a hateful thought stand before His mind. On this account He broke the greatest obstacle, enmity, as Paul said: "He has broken the wall of enmity."[135]

Eusebius: What is the wall of enmity?

The Solitary: In the context in which we now speak, listen: I call 'obstacle' every hateful way of life composed of evil passions; 'enmity,' then, because in this way we have become enemies of God. "You were enemies formerly by your evil deeds."[136] Now as an obstacle impedes the view of the body from seeing something beyond it, so by an evil way of life the view of the soul is hindered from seeing the mystery of that world to come.

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[133] Conduct of this world (*dubbârâ d-hânâ 'âlmâ*): *Book of Steps* 13.6; Isaac Part I 436; Isaac Part II XIII.1.

[134] Began to dwell (*sâr dâr*): an intriguing expression which I have not found elsewhere in John. It would seem to imply Christology but de Halleux does not mention it in his "Christologie." Could it be related to 'becoming' (*hwâyâ*)? Kollamparampil gives an interesting comparison of Jacob of Serug and Philoxenus concerning *hwâyâ* which might shed light on this passage in John, see his *Salvation*, 321–26; 348–55.

[135] Eph. 2:14.

[136] Col. 1:21.

ⲁⲩⲱ ⲛⲓ. ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ ⲉⲧⲥⲱⲧⲙ ⲉⲃⲟⲗ ⲛⲁⲓ ⲛⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ: ⲡⲉⲛⲥⲱⲧⲏⲣ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲥⲁⲣⲝ: ⲡⲉⲛⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ⲛⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲙⲁ. ⲛⲓⲙ ⲉⲧⲙⲛⲧⲣⲣⲟ ⲛⲁⲓ ⲛⲉ ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲙⲛ ⲛⲓⲁⲣⲭⲏ ⲙⲛ ⲛⲓⲉⲝⲟⲩⲥⲓⲁ ⲙⲛ ⲛⲓⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ ⲛⲧⲉ ⲧⲁⲓ ⲛⲓⲙⲁ ⲛⲧⲉ ⲡⲕⲁⲕⲓⲁ ⲛⲧⲉ ⲡⲁⲓⲱⲛ ⲡⲁⲓ ⲁⲛⲟⲛ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲥⲁⲣⲝ: ⲁⲩⲱ ⲛⲓⲙ ⲉⲧⲙⲙⲁⲩ ⲛⲧⲉ ⲡⲉⲛⲁⲅⲅⲉⲗⲟⲥ ⲛⲁⲓ ⲛⲉ ⲡⲉⲛⲛⲟⲩⲧⲉ ⲉⲃⲟⲗ ⲙⲡⲉⲛⲙⲁ.

Eusebius: And why did blessed Paul not say that He overturned the wall but that he broke through it?

The Solitary: In another manuscript there is mention of it. It concerns the enmity of the People and of the Peoples[137] which came to an end through Christ. Since you ask I will put your mind at ease about it. He did not say 'overturn' because formerly this hateful way was completely fixed in all human nature. No one was able to break it down and to live outside of it in the conduct of the New Life.[138] In the case of our Lord, however, who had been born in our world this obstacle of an evil way of life could not withstand Him, but He broke it down by the power of His knowledge, as He was beyond it from the beginning of His being born. Now by the breach which He made manifest in it, He gave hope[139] to humans that they would be beyond it after the resurrection. By this breach which He made
63 in it, a light shone forth within our world from the / light of that world to come, which is the hope of God. But the way of Jesus, our Life-Giver,[140] was not only above purity but even above the two kinds of knowledge which are beyond purity and which form a

[137] People and the Peoples: occurs frequently in Aphrahat. "David married two kings' daughters, and Jesus also married two kings' daughters – the assembly of the People and the Peoples" (21.13). In the context of the quote, Brock discusses how this is related to the mystery of Israel and the Church, see *Luminous Eye*, 116-22. For occurrences in Ephrem of the People and the Gentiles (*Diatessaron*) see Murray, *Symbols* , 62-67. And in Jacob of Serug, see Bou Mansours's analysis of Jacob's marriage to Leah and to Rachel (Bedjan III, 75), as a type of the People and the Peoples, *Jacques I*, 171-81.

[138] Conduct of the New Life (*dubhârâ d-ḥayyê ḥadtê*): see Disc. 1, note 25.

[139] Hope (*sabrâ*): this passage is fundamental to understand John's eschatology and how hope is primarily a gift from God transcending all human initiative.

[140] Life-Giver (*maḥyânâ*): refers to Christ as found, for example, 21 times in Aphrahat while he uses Saviour (*pâruqâ*) 35 times. In Aphrahat 14.1, in Lk. 1:47 and in the Pastoral Epistles *maḥyânâ* refers to God. The term is found in the *Commentary on the Diatessaron*, Lk. 2:11. The use of *maḥyânâ* in early Syriac writings may reflect a sense of salvation as 'being brought to life' rather than 'deliverance' as implied by Saviour. For a discussion of these implications, see Klijn, "The Term Life." See also Lenzi, "The Syriac Usage of the Term."

שאם אחרת הרגל זאת לו השכיח. זאת אומרת שהיא לא יודעת להתנהג עם בעלה. וזו היא הבעיה.

לכן יש לזאת. כפי שלמד בזאת השיעור. זאת אומרת שהיא התחתנה עם בחור. שלמד בישיבה. שאשתו היא בעצם: שאם זאת לא כך. לו זאת היתה מבינה שהיא צריכה לתת את עצמה בשביל בעלה. שהוא בעצם הוא הכל בשבילה. שהיא צריכה לעשות את כל מה שהוא רוצה. ואז היא תהיה מאושרת. אבל היא לא עושה את זה. ולכן היא לא מאושרת. ואז היא מתחילה לחשוב: שאולי היא טעתה. שאולי היא לא צריכה היתה להתחתן עם בחור כזה. שהוא כזה אנוכי. שהוא לא מתחשב בה. שהוא לא מבין אותה. שהוא לא יודע להעריך אותה. שהוא לא יודע לתת לה את מה שהיא צריכה

trinity, that mystery proper to the spirit, because only He conquered the world by the power of His knowledge. All the righteous, however, in their virtues have grown up below purity of mind until the coming of Christ. But after His coming, wisdom resembling a spiritual mode was given by God to each one. Such was the progress of John the Baptist in the wisdom of Christ's mystery. Indeed, the way of his inner person was growing strong in Christ's mystery but his public way of life was in accordance with the Law, like the Nazirites. "John came in the way of justice, not eating bread and not drinking wine."[141] But those who are mentally at the level of the body, when they see one whose way of life is honorable and free from evil deeds, or who is crucified by bodily labor, they suppose such a one to be at the level of the spirit. However, not only in these things is he not so, but even if he does not have one impure thought—which is not humanly possible. When one is purified from these things, he is still reckoned to be at the level of the soul. And by reason of being turned toward the virtuous way of life, he is said to be at the level of the soul. For to acquire the mental discipline of the sciences is the way of the soul's nature in this life since they are derived from this nature. Just as keeping vigil, standing in prayer and a fatiguing ministry are endured by the body's nature, and it suffers with them, so likewise in a pure mind sciences are taken on by the nature of the soul. Concerning those exterior labors, what is within is a partner since it enables them to be, and the exterior shares in what is within
64 because it is its instrument; /on this account they share the same reward. But if because of good deeds and a pure mind we say someone is at the level of the spirit, in that world to come what will he become? If we say spiritual, according to the words of many he is already spiritual in this life. But if in this life he is not perfect, it is clear that now he is at the level of the soul and must come to the level of the spirit at the end. Remember, I told you several times that the spiritual mode of being does not consist in good deeds, or concern for good things, but it is a mind which associates[142] with God in the knowledge of his mysteries. For the life which we

[141] Mt. 11:18.

[142] Associates (*mšautâp*).

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receive from God after the resurrection is more exalted than good deeds. We will not be held to deeds there, so as to give to the poor, or to clothe the naked, or to receive strangers, or to honor our parents, or to not hate or envy, or to think well of one another, or to be humble and merciful, etc. Indeed, these things in this life are glorious and excellent: for humility is virtuous in comparison with pride, and asceticism in comparison with luxury. Only there, in that way of life, each and everyone of us will have an intellect which emanates from the wisdom of God. Since here there is no one who is elevated to the exactness of spiritual knowledge, on this account there is no one who is perfect so as to be at the level of the spirit in this world, except our Lord Jesus Christ who showed us this mystery in His person. Only He is the real truth whom the Apostle calls body and we the members.[143]

Eusebius: Why does he call Christ body and the saints his members?

The Solitary: Because the body has everything: seeing, hearing, touching and walking, etc. On this account, he calls Christ 'body' to
65 show that He is perfect in all the mysteries of truth.[144] / But he calls the faithful 'members' to teach that each one of the members does not possess the fullness of the whole body but each has a particular gift: the ears, hearing; the eyes, vision; the tongue, speech; the hands, touch; the feet, walking; the nostril, breathing—likewise to each of the saints has been given a gift that comes from the mystery of truth. But Christ, as body, is complete in everything. In this sense, Paul proclaims to the Corinthians: "Now you are the body of Christ and individually members of it."[145] That is to say, even if His gifts are in you, each of you as an individual member has just one

[143] Eph. 5:30.

[144] Mysteries of truth (*râzawhy da-šârrâ*): Isaac Part II XX.22. For sing. see *Acts of Thomas* 207; John Sol. *Soul* 65, 69, 91, 119; Isaac Part II XXIX.7.

[145] 1 Cor. 12:27.

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gift. For in His church, God has appointed Apostles, then prophets, then teachers, etc.[146] Now are all these gifts to the same person? No, but each of you has one, and all of them are with Christ. While this interpretation is truly excellent, it is at the level of the soul and not yet at the level of the spirit. For the one who is at the level of the body thinks about the body, as Paul said,[147] and the body is imagined in his intellect. At the level of the soul, as I said, there is the way of thinking of which the Apostle Paul has also spoken. But if one says: "What is the truth of Christ?", he has touched on spiritual knowledge, indeed the Apostle has said what it is but not how it occurs. Now by having said that Christ is perfect in all truth, Paul has not yet explained what is His truth. This is only for Christ to know, though it will be revealed to the saints in the new birth of that world to come. Even in a spiritual person like Paul, his thought did not rule because the nature of his soul's impulses[148] was not able in this life to perceive the exactness of this mystery.

Eusebius: What difference is there between life at the level of the soul and life at the level of the spirit? Is it possible that some-
66 thing of the spiritual is mingled[149] with the nature / of the soul? When one has reached the level of the spirit is he called spiritual, and when he is living naturally is he said to be at the level of the soul?

The Solitary: The difference between the life of the soul and spiritual existence is like the difference between the life of the soul and bodily nature. But bodily nature is not separate from the body, nor is spiritual existence separate from the soul. Now when one is turned towards the desires of the body and accomplishes in deeds

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[146] 1 Cor. 12:28.

[147] Cf. Rom. 8:5.

[148] Soul's impulses (*zaw`e d-napšâ*): Isaac Part I 243, 372, 447; Isaac Part II XIV.24. The construct form (*zaw`ay napšâ*) is found in Ephrem *Hymns of Faith* 79:6; Evagrius *Keph*. IV.22; John Sol. *Soul* 92; Isaac Part I 455, 483; *Keph* I.87, III.46. Both forms are found in other East Syrian writers including Narsai (Mingana) I 19, 20, 35, 355, 368.

[149] Mingled (*ḥlyṭ*)

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the passions of its stirrings, he remains in the order of bodily nature. But when a person is turned from the body and fulfills by good deeds his soul's activity, he is said to be at the level of the soul because by his actions he has turned towards the soul; as he is said to be at the level of the body when he is turned by his actions towards the body. Now as the nature of the soul is spiritual, since the order of its nature is not the activity of deeds but of spiritual awareness, if one is elevated above the activity of good deeds in his understanding, he is no longer at the level of the soul but at the level of the spirit because he has turned towards the knowledge of his soul's nature which is spiritual. Yet he is said to be at the level of the soul because he is clothed in a body and is stirred by the senses of the body itself. This is how these designations differ. On this account, my beloved, if one may say it, very few attain to the spiritual mode of being, to the way of life of the soul not many but to the way of life of the body, everyone. At the level of the spirit one has joy and divine love. At the level of the soul, through one's deeds there is fear and mental pride unless one he is naturally humble. Such a one is in fear lest he fall away from the habits he has set for himself. In fact, the passion of vain glory rules him because he does not perceive that there is a hidden way, not visible in the exterior parts of the body, by which he might learn about his deficiency in comparison with what is hidden; thus he is convinced of his perfection.

67 /Since he sees others living at the level of the body, he supposes himself to be better than them. On this account, true humility[150] which comes from understanding is only found at the level of the spirit. Our Lord, who was perfect in the spiritual way of life, said: "Learn from me for I am meek and humble in my heart."[151] I say again, that the soul which has perceived its hope is serene in complete humility; and because of its humility and its great compassion, it is always sad. Not the world's sadness, but in that way of thinking of which our Lord spoke: "Foxes have their dens and the birds of heaven a shelter but the Son of Man has nowhere to lay his

[150] True humility (*makkîkûtâ šarrîrtâ*): Abba Isaiah 1.3b; Shubhalmaran V.3; Isaac Part I 224; Isaac Part II XVIII.16; Dadisho' (Draguet) I. 25.

[151] Mt. 11:29, Peshitta.

ﻣﻌﺎﻧﻲ ﻫﻲ ﻟﻪ. اﻟﻨﻔﻲ اﻟﻤﻄﻠﻖ ﻋﺎم: اﺧﺘﺮ ﻣﻌﻨﺎﻩ
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ﻣﻌﻨﻰ ﻳﻘﻊ ﺑﻘﺪرﺗﻪ ﻣﻘﺎرﻧﺔ ﻟﻘﺪرة اﷲ ﻓﻲ
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ﻫﻮ ﻣﻘﺎرﻧﺔ ﻗﺪرة اﷲ ﻟﻘﺪرة اﻟﻌﺒﺪ ﻓﻲ ﻣﻌﻨﻰ
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head."[152] For when the soul beholds its hope but observes mankind and sees where it itself is, the soul is deeply distressed. Again, a person reflects in his soul: "Will I have joy after my soul is separated from the body, or will I still be in distress? And if I will be once again without understanding, this leads to tearful suffering." With thoughts like these the soul is not able to boast about anything but is continually in the passion of lowliness and of anxiety, while joy is hidden in its sadness, and from time to time joy is revealed in its intelligence. I marvel at those who have not attained this measure of understanding. How can they suppose themselves to be humble? For one who is at the level of the soul is proud of his way of life and his wisdom. I have already spoken about this conduct, not only referring to this passion but also what causes it to form in him. Now listen concerning his wisdom, why it makes him proud. All his wisdom is from instruction and study and all which he knows is spoken
68 with words. He does not progress in spiritual revelations which are ineffable, so as to know by their greatness / the measure of his knowledge and to realize that he is not able to understand the revelations. On this account, he is puffed up by all which he knows because he presumes to know the truth. As a person who in his opulence has acquired a garment of goat's wool and is served with silver vessels, and has authority over a few servants; if just because he possesses these things he supposes himself to be rich, ignoring the treasures of others, he becomes proud of his riches and haughty concerning others.

But if he notices the riches of others which are greater than his, by the constant remembrance of their riches his own abundance is diminished in his eyes. If, however, he observes all who have less than him, he will be endlessly proud. Likewise, the one who has

[152] Lk. 9:58.

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little understanding, if he does not encounter greater minds, or does not see spiritual revelations in his soul, the passion of pride rules him by his supposing to know something. Like others, who if they are interpreters of one prophet are proud of their wisdom, as if they had encompassed all knowledge by interpreting all the prophets. They do not realize that, if they were gazing with the highest knowledge, there are many things spoken of in the Scriptures which God would not have wished that they be said had men lived justly. But because through evil deeds error has dominated them, to abolish error many things were spoken, such as: "You must not worship any image or likeness,"[153] or, "By myself I have sworn, says the Lord, that every soul should worship me." If they had remained in adoration of Him this would not have been said. Or again: "Be converted and know that it is I."[154] If they were not involved with idols, this admonition would not have been given them, together with others. "Love the Lord your God,"[155] if they had remained in His
69 love, this would not have / been written.

Or again, the fact that most of the prophets were speaking of captivity, return and extermination of peoples: if human beings had walked in justice, all which was spoken and done at the time of the prophets would not have occurred or been spoken of at all, except what was praiseworthy. Whereas in fact, according to their way of life, He was composing instruction for humanity. Many words of the prophets were spoken to abolish hateful things. Indeed, to whom did God speak: to the wise and the doers of virtue or to the foolish and the evildoers? Now if He spoke to the foolish and to evildoers, clearly He composed a teaching for them which could abolish their foolishness and their evil. For the mystery of the New Testament is more powerful than the Old; as the sea with the riches

[153] Ex. 20:4.
[154] Ps. 46:11.
[155] Dt. 6:5.

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of its waves[156] is more powerful than a little lake. So now, on the advice of many who do not care about the wisdom of truth or the knowledge of great things, let us leave aside the hope which that Holy Being[157] has prepared for us and we will meditate on what has been said about abolishing idols! Why then do we remain among these ranks rather than diligently ascending to what has been shown to us by Christ our Teacher, who is the First Fruits[158] of our kingdom by whom we shall be freed from the servitude of alien powers in His own unshakeable kingdom?[159] Now if someone advises those who do not love wisdom to approach without fear to the mystery of truth and to the doctrine of the other world, in fact they begin to fear saying: "Let us not investigate and not inquire lest we go astray." Then see how they grovel on the earth in search of riches. They dive[160] into the sea and do not worry about drowning as the love of gold makes them hold lightly all peril. But if the love of the truth had been in us, without ceasing we would make supplication
70 to God / that He might reveal to us His concealed wisdom.

I will speak of yet another subject, concerning the passion of pride, how one should not be puffed up mentally by the study of wisdom. This is how one can avoid becoming proud: by being fervent in the love of study, not in one thing but in many. By this love the passion of pride will be hindered through the fervor of one's intelligence searching to learn many things. Having heard the cause of these passions, and that the power of humility is difficult for the intelligence of those at the level of the body and those at the level of the soul, listen how it occurs in the one who is at the level of the spirit in his way of life and in his understanding.

In his way of life, by this I wish to say: because he has become aware of the hope of human beings and the glory prepared for them by God's grace, he marvels at God's mercy and lovingly honors others as he reckons that God loves them and what greatness they have with Him. But those who are not aware of the riches reserved for mankind in the new birth become haters of others with

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156 Riches of its waves (*h-'utrâ d-gallawhy*): cf. Isaac Part I 365; Isaac Part II X.13.

157 Holy Being (*'itûtâ qaddîšâ*).

158 1 Cor. 15:23.

159 Heb. 12:28.

160 Dive (*'amdin*), cf. diving imagery in Isaac Part I 326; Isaac Part II XXXIV.4.

ﻓﻲ ﻣﻌﺎﻣﻠﺔ ﺍﻟﺘﺠﺎﺭ ﻟﻬﻢ ﻟﻤﺎ ﻳﺤﺘﺎﺟﻮﻥ ﺇﻟﻴﻪ ﻣﻦ ﺍﻟﺴﻠﻊ: ﻭﺍﻟﺘﺠﺎﺭ ﻫﻢ ﺍﻟﺬﻳﻦ ﻳﺠﻠﺒﻮﻥ ﺍﻟﺒﻀﺎﺋﻊ ﻣﻦ ﺍﻟﺒﻠﺪﺍﻥ ﺍﻟﺒﻌﻴﺪﺓ. ﻭﺍﻟﺘﺠﺎﺭ ﻗﺴﻤﺎﻥ: ﻓﺘﺎﺟﺮ ﻳﺴﺎﻓﺮ ﺑﻤﺎﻟﻪ ﻭﻳﺘﻮﻟﻰ ﺑﻴﻌﻪ ﻭﺷﺮﺍﺀﻩ ﺑﻨﻔﺴﻪ، ﻭﻣﺘﺎﺟﺮ ﻳﺒﻌﺚ ﻣﺎﻟﻪ ﻣﻊ ﻏﻴﺮﻩ ﻣﻤﻦ ﻳﺴﺎﻓﺮ ﺑﻪ ﻭﻳﺘﻮﻟﻰ ﺑﻴﻌﻪ ﻭﺷﺮﺍﺀﻩ ﻟﻪ. ﻭﺍﻟﺘﺎﺟﺮ ﺍﻟﻤﺴﺎﻓﺮ ﻳﺴﻤﻰ ﺍﻟﺠﻠﺐ ﻭﺍﻟﻤﺘﺎﺟﺮ ﺍﻟﻤﺴﺘﺠﻠﺐ ﻟﻪ ﻳﺴﻤﻰ ﺍﻟﻤﺴﺘﺠﻠَﺐ ﻟﻪ. ﻭﻗﺪ ﺍﺧﺘﻠﻒ ﺍﻟﻨﺎﺱ ﻓﻲ ﺍﻟﺘﺎﺟﺮ ﺍﻟﻤﺴﺘﺠﻠَﺐ ﻟﻪ ﻫﻞ ﻫﻮ ﺍﻟﺘﺎﺟﺮ ﺍﻟﻤﺴﺎﻓﺮ ﺃﻭ ﺍﻟﻤﺘﺎﺟﺮ ﺍﻟﻤﺴﺘﺠﻠَﺐ ﻟﻪ؟ ﻓﻘﺎﻝ ﺍﻟﺸﺎﻓﻌﻲ ﻭﺃﺑﻮ ﺣﻨﻴﻔﺔ ﻭﺃﺣﻤﺪ ﻭﺃﺻﺤﺎﺑﻬﻢ ﻭﺍﻟﺠﻤﻬﻮﺭ: ﺍﻟﺘﺎﺟﺮ ﺍﻟﻤﺴﺎﻓﺮ ﻫﻮ ﺍﻟﺠﻠﺐ ﻭﺍﻟﻤﺘﺎﺟﺮ ﺍﻟﻤﺴﺘﺠﻠَﺐ ﻟﻪ ﻫﻮ ﺍﻟﻤﺘﺎﺟﺮ ﺍﻟﻤﻘﻴﻢ ﻭﻗﺎﻝ ﻣﺎﻟﻚ ﻭﺍﻟﻠﻴﺚ ﻭﺍﻷﻭﺯﺍﻋﻲ ﻭﺃﺻﺤﺎﺏ ﺍﻟﺮﺃﻱ: ﺍﻟﺘﺎﺟﺮ ﺍﻟﻤﺴﺎﻓﺮ ﻫﻮ ﺍﻟﺠﻠﺐ ﻭﺍﻟﻤﺘﺎﺟﺮ ﺍﻟﻤﺴﺘﺠﻠَﺐ ﻟﻪ ﻫﻮ ﺍﻟﻤﻘﻴﻢ. ﻭﺍﺣﺘﺠﻮﺍ ﺑﺄﻥ ﺍﻟﻤﺴﺎﻓﺮ ﻳﺠﻠﺐ ﺍﻟﺴﻠﻊ ﻣﻦ ﺍﻟﺒﻠﺪ ﺍﻟﺘﻲ ﻫﻲ ﻓﻴﻬﺎ ﺍﻟﻰ ﺍﻟﺒﻠﺪ ﺍﻟﺘﻲ ﻫﻲ ﻣﻌﺪﻭﻣﺔ ﻓﻴﻬﺎ ﻭﻳﺒﻴﻌﻬﺎ ﻓﻴﻬﺎ ﻭﻳﺸﺘﺮﻱ ﻣﻨﻬﺎ ﻣﺎ ﻳﺤﺘﺎﺝ ﺇﻟﻴﻪ ﻣﻦ ﺍﻟﺴﻠﻊ ﻓﻴﺠﻠﺒﻬﺎ ﺇﻟﻰ ﺍﻟﺒﻠﺪ ﺍﻟﺘﻲ ﻫﻲ ﻓﻴﻬﺎ ﻣﻮﺟﻮﺩﺓ ﻓﻴﻬﺎ ﻭﻳﺒﻴﻌﻬﺎ ﻓﻴﻬﺎ ﻭﻳﺸﺘﺮﻱ ﻣﻨﻬﺎ ﻣﺎ ﻳﺤﺘﺎﺝ ﺇﻟﻴﻪ ﻣﻦ ﺍﻟﺴﻠﻊ ﻓﻴﺠﻠﺒﻬﺎ ﺇﻟﻰ ﺍﻟﺒﻠﺪ ﺍﻟﺘﻲ ﻫﻲ ﻓﻴﻬﺎ ﻣﻌﺪﻭﻣﺔ

contempt for them. For example, when those who have riches and great authority in their own city go to another city and take on a simple appearance and the manners of the poor, all of those who do not know their greatness may not honor them with love, but will arrogantly despise them. If, however, some of those who are aware of their great authority see them, clearly these cannot exalt themselves above them, but in taking the trouble to honor them become their friends. This example shows how humans in their wickedness hate each other and in their error exalt themselves above one another by not sensing the sublime glory that is theirs due to God's goodness. Whereas those who perceive their honor in the life be-
71 yond are in utter / humility towards others because they do not consider their poor appearance in this life but the greatness of their glory in the life to come. Even if they see others occupied with all their evil deeds, they cannot hate nor scorn them, because they know that if they were aware of what God is going to give them, they would not provoke Him by their wickedness. With this in mind, an honorable person cannot suppose himself to be better than them, because he knows that they are destined to have an intelligence which does not think of sin and are preserved for a life which emanates from the wisdom of truth.

Concerning the understanding a person has at the level of the spirit, why he is not puffed up by supposing to be wise, in a few words, understand what I say. It occurs because his knowledge grows strong in a mystery superior to those at the level of the body and of the soul, and he perceives this mystery in a revelation since the human nature of his stirrings by itself cannot contain the truth of the mystery which is too exalted to be the subject of thought. Now the fact that he realizes that it is too sublime comes from a revelation. But that he is not able to think about it, even though it was revealed to him, is due to the infirmity of his soul which is held

لا يجب الغسل. فإن لم يجد الماء تيمم بالصعيد، لقوله تعالى: ﴿وإن كنتم جنبا فاطهروا﴾ [المائدة: 6]، وقوله تعالى: ﴿ولا جنبا إلا عابري سبيل حتى تغتسلوا﴾ [النساء: 43]، وقوله تعالى: ﴿فلم تجدوا ماء فتيمموا صعيدا طيبا﴾ [النساء: 43]، وقوله تعالى: ﴿ما يريد الله ليجعل عليكم من حرج ولكن يريد ليطهركم وليتم نعمته عليكم لعلكم تشكرون﴾ [المائدة: 6]، وقوله تعالى: ﴿ولا تقربوهن حتى يطهرن فإذا تطهرن فأتوهن من حيث أمركم الله﴾ [البقرة: 222]، وقوله تعالى: ﴿ولا تقربوهن حتى يطهرن﴾ [البقرة: 222

in a body. Yet, because amazement at the depth of God's wisdom continually reigns in him, at how this life is inferior to the mystery to come, and that human nature cannot reach this without the grace of God, on this account, he is in complete humility by way of these thoughts. Understand by this, my beloved, the three orders of which I spoke according to the measure of my intelligence, and the cause which will bring you to the love of God and of mankind which I wanted to make fully known to you. For if you are aware of the hope prepared for you, you will be freed from all harmful passions[161] and in your soul you will hold fast to a model of love for
72 mankind. As I told you before / I tell you again, that those who have perceived the hope of mankind are held by a perfect sense of what is good.

For example, people in a village are vexed by great poverty, and the king sends them an excellent promise[162] that he wishes that they might dwell with him in the palace with glory and honor. Those who have understood this promise can no longer have ill-will towards these poor ones; even those whom previously they would despise, now they treat with great compassion and gentleness. However, those who do not know this secret[163] sent by the king, not only do not show them honor but consider them with utter scorn. So in this way, people in this creation have anxieties and agitations but God, in His mercy and in the riches of His grace, made known to them in the holy Gospel the assurance of great promises. Those who have perceived the promises of God for mankind are bound to

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[161] Here John seems to offer a transformative approach concerning passions based on hope rather than seeing their removal as a work of extirpation as noted in the Introduction. Similarly, Shem'on the Graceful says one ought not to ask for the destruction of passions but to go beyond them, see Bettiolo, *Violenza e Grazia*, 63.

[162] Promise (*šudâyâ*).

[163] Secret (*râzâ*, also "symbol," "mystery"). In Syriac tradition: "Types and symbols are a means of expressing relationships and connections, of instilling meaning into everything. They operate in several different ways, between the Old Testament and the New, between this world and the heavenly, between the New Testament and the Sacraments, between the Sacraments and the eschaton. In every case they 'reveal' something that is otherwise 'hidden'." See Brock, *Paradise Hymns*, 42. In this passage of John, *râzâ* expresses a connection with the promise of the king. For Jacob of Serug's use of this term, see Kollamparampil, *Salvation* 58, 66, 87.

מאכלה לבעלה שפשף לו רגיו מה. מה לשכיל: אם פעם
לנשקה לשמע מאשתו: אם ראשונה. אשת אחר מה שמו
ראשונה שהשניה ואחרי את לכתובה שנישאו בשכיה
לבעלה. שהיה. ועליה ועזר את שנו חכמי מיניה ואחרי:
ראשון. ראשון את בתה חכמי נקראו שמתה ואחרי
ראשונה ילדה ואחרי: שנשתה חכמי שנינו לא שלא
ונשתו ואחרי לשכל ראשון שכמה שנתנה ×מאשתו
ואשה שאחרי ואחרי: ומלשונו ראשונה שו
ואשה נקרא ואחרי ואחרי: שנישאו ראשונה שו
ינשך אם ר' בנשך שנישאה נקראו: ואת שנקרא ואחרי
שנו נאמר את שלו: נקראו נקרא שלשתן ואשתו
ואת שנקרא ראשונה ואחרי: נאמר שנישאו שנקראת
ואת שנקרא ראשונה שנישאו: נאמר שנישאה שנקראת
נאמרו.
שנקרא ונשתה חכמי: ואת ונאמר \ ונשתכנה אם את שלו 72
ואת ונשתה ואשתו חכמי: נאמר ואת שנקראת ואחרי
נאמר שנשם ראשון ראשונה ראשונה: אחרון ואת
ראשונה ואשתה ושנישאו ואחרי: ואשתו ואת שנקראת
אחרי: שנישאה ואשתו נאמר אחרון שנקראת אשתו
את אחרי ואחרי חכמי: נאמרו ונן שנקראת אשתו
ואשה ונקרא ואת ראשונה ואשתו: אחרי ואת שנקראת
חכמי ואשתו נקראת ראשונה ראשונה ואחרי: אשתו
ראשונה ואשתו אשתו ואת ראשונה ואשתו: אשתו
ראשונה ואשתו ואשתו ראשונה ואשתו: אשתו ראשונה
ואשתו ראשונה ואשתו ראשונה ואשתו: אשתו ראשונה
ואשתו ראשונה ואשתו ראשונה ואשתו: אשתו ראשונה
ואשתו ראשונה ואשתו ראשונה ואשתו: אשתו ראשונה
ואשתו ראשונה ואשתו ראשונה ואשתו: אשתו ראשונה

mankind with a perfect love. But those who are not aware in their understanding of the mystery of mankind's hope for the Lord of the universe[164] regard others as common, and in their actions they are filled with hatred. Now it is not fitting for us to consider their sins in this life, rather that they are destined to be without sin, especially those who are baptized. Anyone who is baptized ought not to be regarded as he is in this life but in that life to come; not on the basis of his actions here but on the basis of his mode of life there.

Eutropius: Since in your charity you have said that those who have understood mankind's hope cannot be haters or despisers of others, how is it we see that all the sons of the Church hear the promises of the Gospel, but few are found who neither hate their companions nor treat them with contempt?

The Solitary: Although God's promise has been revealed to
73 everyone, / not everyone has arrived at understanding concerning it. For example, if a rich man promises to give babbling little children an amaranth[165] and clothes of scarlet and silk, even if they hear these names they do not know the color and the look of what these names describe so as to welcome his promises and to love him. So also, God has promised mankind the great treasures of His kingdom. Now everyone hears the names but their intelligence is inadequate to understand the full meaning of the names. As the Apostle said: "I think that the sufferings of this time are not equal to the future glory which will be revealed in us."[166] The Apostle spoke while amazed at the thought of this future greatness, but people understood only the name which he gave it, for they were not acquainted with the mystery of that glory. Since they only know the names of the promises, on this account they do not marvel at God's riches, and have not perceived the beauty of His promises that their

[164] Lord of the universe (*mârê-kul*): see Disc. 1, note 6.
[165] Amaranth: an imaginary unfading flower (OED).
[166] Rom. 8:18.

ܠܐ ܐܛܥܡܟ ܠܗ ܐܢ ܐܢܐ ܐܟܠ ܐܫܬܐ ܐܢܫܐ ܐܙܠܐ ܒܗ
ܐܠܐ ܡܫܐ ܡܬܬܚܫܒܢ: ܡܢ ܒܝܬ ܢܝܢ ܐܢܫܐ ܐܡܪ: ܐܝܟ
ܡܐ ܐܠ ܒܝܐ ܡܬܡܠܟ ܫܢܐ ܟ ܐܠ ܐܢ ܐܟ. ܡܟܡܐ
ܐܫܬ ܒܪ ܒܗ ܐܢܐ ܐܢ. ܐܡܫ ܐܠ ܡܬܐ ܒܗܐ
ܐܡ ܡ ܫܢܐ ܐܠ: ܒܝܐ ܡܬܒܚ ܡ ܐܠ ܟܬ ܡܟܡ
ܐܠ: ܒܝܐ ܡܬܒܚ ܐܠ ܡ ܐܟ ܡ: ܐܡ ܡܟܡ
ܡܠ ܒܝ ܡܬܐ.

ܡܟܡ ܐܡ ܡܟ ܡ ܐܡ ܐܠ. ܐܢ ܡܡ ܐ
ܐ: ܐ ܐܫ ܡ ܐܠ ܡ ܐ ܐ ܐ

mind might become fervent and they might love Him, if only because of His promised gift. Yet again, they despise one another because they do not know their hope. For this reason, take care to understand the hope to come[167] and you will be masters of your passions. Exercise your intelligence in these things, my beloved, since they are profitable for your life; indeed, more than temporal wisdom, this wisdom brings you near to God. For all the punishments which have come to mankind are because they were not masters of their evil passions. Why do we think that people drowned at the time of Noah in the waters of the deluge?[168] Is it because they did not know the positions of the movements of the stars, or because they did not dominate their troubled stirrings? Or why was all the region inhabited by the Sodomites burned by fire?[169] Is it because they were not instructed in the teaching concerning the mys-
74 tery / of astrology, or because they did not remove their heart's impure desire? For I have not found it written:"Blessed are those who are skilled in debating," but "Blessed are those who are unblemished in the way."[170] That people may be troubled by evil deeds is not from ignorance of things but is entirely from carelessness about evil passions. For if each one was concerned about understanding his passions, all the inhabited world would rejoice in peaceful calm. What is expedient is that before all things a person ought to be concerned about his passions, and after purifying his soul from them, it is proper to pour himself into the investigation of all wisdom. For example a person whose body is struck with illness and his limbs are full of ulcerous gangrene, it is not suitable to apply himself to the study of skills. First he must be concerned about the cure of his ulcers, and then when he is well, the study of all things will be fitting. So it is not useful for a man to apply himself to the investigation of heresies, if first he has not taken care to study his passions. Then

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[167] Hope to come (*sabrâ da-'tîd*): John Sol. Rignell, *Briefe* 21, 29, 35, 51, 101; Isaac Part I 418, 430, 438, 508; Isaac *Keph.* I.38, 84, II.17. See also Isaac Part II XXIX.11, *sabrâ da-'tîdâta.*

[168] Gen. 7:17–21.

[169] Gen. 19:24–8.

[170] Ps. 118:1.

.مكتوبة هي الكلمة في معجم يحتوي على آلاف
الكلمة. تعني لفظ أو كتابة: كلمة حول الموضوع
ذلك: هل يمكن الحصول على الكلمة بدون أن
تكون مكتوبة؟ الجواب هو نعم. تخيل أن أحدهم
يخبرك: سأعطيك كلمة السر. هذه كلمة منطوقة.
لا يوجد شيء مكتوب. لكن هذه الكلمة لا تزال
مهمة جدًا. بدون كلمة السر، لا يمكنك الوصول
إلى الملف. لذلك، على الرغم من أنها ليست
مكتوبة، إلا أنها لا تزال كلمة. الآن، دعونا نفكر
في شيء آخر: الأغاني. هل الأغاني كلمات؟
نعم، بالتأكيد! الأغاني مليئة بالكلمات. ولكن
هل هي مكتوبة؟ ليس بالضرورة. يمكن للمغني
أن يغني أغنية دون أن يكتبها أبدًا. يمكنه
ببساطة أن يتذكرها ويغنيها. لذلك، على الرغم
من أن الأغاني تحتوي على كلمات، إلا أنها لا
تحتاج إلى أن تكون مكتوبة. الآن، دعونا نفكر
في شيء آخر: الشعر. هل الشعر كلمات؟ نعم،
بالتأكيد! الشعر مليء بالكلمات. ولكن هل يجب
أن يكون مكتوبًا؟ لا، ليس بالضرورة. يمكن
للشاعر أن يلقي قصيدته شفهيًا دون أن يكتبها
أبدًا. لذلك، على الرغم من أن الشعر يتكون من
كلمات، إلا أنه لا يحتاج إلى أن يكون مكتوبًا.
الآن، دعونا نفكر في شيء آخر: القوانين. هل
القوانين كلمات؟ نعم، بالتأكيد! القوانين مليئة
بالكلمات. ولكن هل يجب أن تكون مكتوبة؟ نعم،
بالتأكيد! يجب أن تكون القوانين مكتوبة حتى
يتمكن الجميع من قراءتها وفهمها. بدون قوانين
مكتوبة، سيكون من الصعب على الناس معرفة ما
هو قانوني وما هو غير قانوني. لذلك، على الرغم
من أن القوانين تتكون من كلمات، إلا أنها يجب
أن تكون مكتوبة. الآن، دعونا نفكر في شيء آخر:
الأبجدية. هل الأبجدية كلمات؟ لا، ليست كلمات.
الأبجدية هي مجموعة من الأحرف التي نستخدمها
لتكوين الكلمات. على سبيل المثال، الأبجدية
الإنجليزية تتكون من 26 حرفًا. هذه الأحرف في
حد ذاتها ليست كلمات. ولكن يمكننا استخدامها
لتكوين الكلمات. على سبيل المثال، يمكننا
استخدام الأحرف C و A و T لتكوين كلمة "قطة".
لذلك، على الرغم من أن الأبجدية ليست كلمات،
إلا أنها ضرورية لتكوين الكلمات. الآن، دعونا
نفكر في شيء آخر: الأرقام. هل الأرقام كلمات؟
لا، ليست كلمات. الأرقام هي رموز تمثل الكميات.
على سبيل المثال، الرقم 1 يمثل كمية واحدة.
الرقم 2 يمثل كميتين. وهكذا. ولكن الأرقام في
حد ذاتها ليست كلمات. ومع ذلك، يمكننا
استخدامها لتكوين الكلمات. على سبيل المثال،
يمكننا استخدام الأرقام 1 و 2 لتكوين كلمة "12".
لذلك، على الرغم من أن الأرقام ليست كلمات،
إلا أنها ضرورية لتكوين الكلمات. الآن، دعونا
نفكر في شيء آخر: الرموز. هل الرموز كلمات؟
لا، ليست كلمات. الرموز هي صور تمثل الأفكار
أو الكائنات. على سبيل المثال، يمثل الرمز @
كلمة "في". ولكن الرموز في حد ذاتها ليست
كلمات. ومع ذلك، يمكننا استخدامها لتكوين
الكلمات. على سبيل المثال، يمكننا استخدام
الرموز @ و # لتكوين كلمة "@#". لذلك، على
الرغم من أن الرموز ليست كلمات، إلا أنها
ضرورية لتكوين الكلمات. الآن، دعونا نفكر في
شيء آخر: الصور. هل الصور كلمات؟ لا، ليست
كلمات. الصور هي تمثيلات مرئية للأشياء أو
الأفكار. على سبيل المثال، يمكن أن تمثل صورة
التفاحة فاكهة التفاح. ولكن الصور في حد ذاتها
ليست كلمات. ومع ذلك، يمكننا استخدامها
لتكوين الكلمات. على سبيل المثال، يمكننا
استخدام صورة التفاحة والصورة

74

when his soul's health has become strong, he may study everything.

One of the brethren from the East, Mara, from Amid,[171] because he came in at that moment and had not heard what had been said in the previous days, on hearing this said: What a person does not know he ought to learn. Who does not know about the passions of the soul? Everyone knows what is good for him and what is bad for him.

The Solitary: My brother, if you are perfect in the knowledge of the passions of your soul,[172] explain to me the following. Tell me what is hidden within you. I do not say the nature of your soul, for you will not be judged if you do not know how to make known what is in you, and when, or how, or why it is. I will ask you /
75 something that also God commanded you to know. God has put a law in your nature which loves good and hates evil. What are the causes of your doing what is not fitting for the good of your nature? While the nature of your soul is not material, why does your intelligence love corporeal things? Which passion occurs in you initially? Which is the second after desire? Which one brings out in you the fear of the world? Which ones come after this? Why do they grow in number? How are they removed from the soul? Why do wickedness, envy and sadness remain in people more than the other passions? For there are those who are freed from the love of money, yet they are not purified from envy. What are the thoughts which are able to overcome each one of these passions? Which of the stirrings can remove envy? Which are those that oppose fear? Now in the science of medicine, remedies are well known for each of the diseases of the body. Everyone is not healed by a mixture of the same kind of roots. Likewise for each one of the passions of the soul, thoughts which overcome it are known by the mind's wisdom. Now again I

[171] Possibly refers to Mara, metropolitan of Amid (d. 529), a monk from the monastery of St. Thomas in Seleucia. Consecrated bishop in 520, he died in forced exile in Alexandria. See Barsoum, *The Scattered Pearls*, 272–73.

[172] Knowledge of the passions (*idâtâ d-ḥaššê*): cf. Macarius 63; Isaac Part II X.16; Dadisho' (Draguet) XIV.26; (Mingana) 218a, 230b.

ﺍﻟﺼﺤﻴﺤﻴﻦ ﻭﺍﻟﻤﺤﺪﺙ ﻫﻮ ﺍﻟﺬﻱ ﻳﺤﺪﺙ ﻣﺮﺓ ﻭﺍﺣﺪﺓ ﻓﻘﻂ*

ﻭﺍﻋﻠﻢ ﺃﻥ ﻫﺬﻩ ﺍﻟﻤﺴﺄﻟﺔ ﻣﻤﺎ ﻳﻜﺜﺮ ﻓﻴﻬﺎ ﺍﻟﺴﺆﺍﻝ ﻭﻳﻘﻞ ﺍﻟﺠﻮﺍﺏ: ﻭﺍﻟﺴﺒﺐ ﻓﻴﻪ ﺃﻥ ﺍﻟﻤﺤﺪﺙ ﻳﺤﺪﺙ ﺷﻴﺌﺎ ﻓﻴﺴﺄﻝ ﻋﻦ ﺳﺒﺒﻪ ﻭﻳﻘﺎﻝ: ﻟﻢ ﺣﺪﺙ ﻫﺬﺍ ﻭﻟﻢ ﻳﻜﻦ ﻗﺒﻞ ﻫﺬﺍ ﻭﻫﺬﺍ ﻳﻜﺜﺮ ﻓﻲ ﺍﻟﻌﺎﺩﺍﺕ ﻭﻳﻘﻞ ﻓﻲ ﺍﻟﻌﺒﺎﺩﺍﺕ ﻭﻟﻬﺬﺍ ﻗﺎﻝ ﺍﻟﻌﻠﻤﺎﺀ ﺍﻟﻤﺤﺪﺙ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﺳﺒﺐ ﻭﻫﺬﺍ ﻣﺎ ﻳﺴﻤﻰ ﻋﻠﺔ ﺍﻟﻌﻠﺔ ﻭﻫﻲ ﻣﺎ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﻋﻠﺔ ﻭﻫﺬﺍ ﻣﺎ ﻳﺴﻤﻰ ﺍﻟﻌﻠﺔ ﻭﻫﻲ ﻣﺎ ﻳﺤﺘﺎﺝ ﺇﻟﻰ ﺳﺒﺐ ﻭﻫﺬﺍ ﻣﺎ ﻳﺴﻤﻰ ﺍﻟﺴﺒﺐ ﻭﻫﻮ ﻣﺎ ﻳﺤﺪﺙ ﺍﻟﺤﻜﻢ ﻋﻨﺪ ﺣﺪﻭﺛﻪ ﻭﻫﺬﺍ ﻣﺎ ﻳﺴﻤﻰ ﺍﻟﺤﻜﻢ ﻭﻫﻮ ﻣﺎ ﻳﺜﺒﺖ ﺑﺜﺒﻮﺗﻪ ﻭﻳﺰﻭﻝ ﺑﺰﻭﺍﻟﻪ ﻭﻫﺬﺍ ﻣﺎ ﻳﺴﻤﻰ ﺍﻟﺸﺮﻁ ﻭﻫﻮ ﻣﺎ ﻳﻠﺰﻡ ﻣﻦ ﻋﺪﻣﻪ ﺍﻟﻌﺪﻡ ﻭﻻ ﻳﻠﺰﻡ ﻣﻦ ﻭﺟﻮﺩﻩ ﻭﺟﻮﺩ ﺷﻲﺀ ﻭﻫﺬﺍ ﻣﺎ ﻳﺴﻤﻰ ﺍﻟﻤﺎﻧﻊ ﻭﻫﻮ ﻣﺎ ﻳﻠﺰﻡ ﻣﻦ ﻭﺟﻮﺩﻩ ﺍﻟﻌﺪﻡ ﻭﻻ ﻳﻠﺰﻡ ﻣﻦ ﻋﺪﻣﻪ ﻟﺬﺍﺗﻪ

ask you, how long do each one of these passions persist in the soul when one endeavors to remove them? When one begins to do battle against them, why are they not easily defeated by this effort? How is it that you are divided against yourself, that you are not in agreement with your own thoughts? Though you have hated them, they dwell in you; you have rebuked them and they do not depart. You pray for their destruction and they are not expelled. They stick to you without your consent. Is your way of life not in accord with
76 your will? Or if by your will you have prevailed, / tell me why does what you have not sought dwell in you? Explain to me how your own thought can conquer you, together with other questions like these.

Do not be led astray, my beloved, by the opinion you have of yourself. For when you are ill, do you not want to think you are well, as when in your simplicity you have supposed that you are wise? By ignorance of these things, which are hidden in the depths of the soul, many consider them as simple. But what is truly more excellent and powerful than this, that a person understand his evil passions and subject them to the rule of his will? On this account, in His blessings and in the admonition in the Scriptures, God increasingly extols the intelligence which is diligent in pursuing purity of the intellect. Because of this, it is the only true wisdom which God has put in human nature in this life. There is no presumption nor artifice in this wisdom, but all the Scriptures and all human nature, by the natural law which is placed in human beings, testify that it is the truth and that it helps people to do good works, as the trustworthy teacher Paul said.[173] All other sciences are mixed with artifices and opinions. One marvels at human error, that while the knowledge about the passions of the soul is persuasive, everyone supposes that it is not necessary to learn about the excellent fashioning of

[173] Cf. 2 Cor. 9:8.

لصلاة العيد في اليوم الثاني. لحديث الصحيحين عن عبد الله بن السائب قال: شهدت العيد مع رسول الله ﷺ فلما قضى الصلاة قال: «إنا نخطب فمن أحب أن يجلس للخطبة فليجلس ومن أحب أن يذهب فليذهب». رواه أبو داود والنسائي وابن ماجه وصححه ابن خزيمة وابن حبان. ولأن الخطبة لا تتعلق بالصلاة. ولهذا لو تركها لم يلزمه شيء. ولأن الخطبة إنما تراد لتعليم الناس ما يحتاجون إليه من أمر دينهم ودنياهم: فإن كان الناس قد علموا

his soul. The followers of Hippocrates, who were admirable in the art of healing, said concerning the knowledge of the body that life is brief and the art long. Which is to say, that all a person's life, as long as it might be, is to short to comprehend the teaching of the richness of the branches of medicine. If for the wisdom concerning this body with which we are clothed, a lifetime is too short to know its composition with its various illnesses and the cause of their healing, concerning the stirrings of our hidden nature, do we dare suppose to understand the order of the various passions? Do we believe that
77 it is an / ordinary sort of science to understand how a person may free himself from evil passions?

Truly, unless divine aid is clearly given, one is not able to arrive at limpidity of soul. In the new birth, we will be given a pure mind by a divine operation. How may we reflect on this with ordinary thinking, that while in the body one might attain this measure of purity? Now from a God-fearing person who was also wondrously trained in the philosophy of wisdom, I heard said: "I do not compare one of the sciences with this, namely, that it be known how a person might be freed from his evil passions. He said again to me: "The one who drives out an evil passion from himself is more excellent than that one who casts out an army of evil spirits from one possessed."[174] In fact, God will not judge a person with respect to his evil spirits, whereas the one in whom evil passions dwell will be imprisoned under God's judgment for not having been delivered from them. Indeed, when it is the case of a demon, there is a possibility for it to leave, because it is harmful to the body but not to the nature of the soul. However, the evil passion remains in the soul after death. I have even seen a person by whom many signs had been done, yet in his thinking he was very foolish through being habituated to anger and curses. While from others he was casting

[174] Hausherr suggests: "The Triumph of Abba Pithyrion," in *Paradise of the Holy Fathers*, vol. 1, ch. xix, p. 374.

الحمد لله الذي أنعم علينا بالإسلام وهدانا لاتباع سيد الأنام: أما بعد: فهذا مختصر لطيف في العقائد على مذهب السلف الصالح: جمعته من كتب أئمة الإسلام، وحررته بعبارات واضحة سهلة، ليسهل على الطالب حفظه، ويتيسر على المبتدئ فهمه، وسميته: (العقيدة الصحيحة والمنهج السليم)، فأقول وبالله التوفيق:

77 من الإيمان بالله: الإيمان بوجوده، وربوبيته، وألوهيته، وأسمائه وصفاته، وأفعاله، فيعتقد أن الله سبحانه وتعالى واحد في ذاته، لا شريك له، ولا مثيل له، ولا ضد له، ولا ند له، ولا كفؤ له، ولا سمي له، ولا يقاس بخلقه، ولا يحاط به علماً، ولا يدرك بالحواس، ولا يشبه شيئاً من مخلوقاته، ولا يشبهه شيء منها، فهو الحي القيوم، الذي لا تأخذه سنة ولا نوم، الغني عن جميع خلقه، وكل خلقه فقراء إليه، الذي بيده الخير كله، وهو على كل شيء قدير، وبكل شيء عليم، أحاط بكل شيء علماً، وأحصى كل شيء عدداً، يعلم السر وأخفى، ويعلم خائنة الأعين وما تخفي الصدور، ويعلم ما كان وما يكون وما لم يكون لو كان كيف يكون، ويعلم ما يكون أهل الجنة في جنتهم، وأهل النار في نارهم، عدد أنفاس الخلائق وأرزاقهم وآجالهم، وعدد أوراق الأشجار، وعدد قطر الأمطار، وعدد ما أظلم عليه الليل وأشرق عليه النهار، وعدد ما في السماوات والأرض من مثقال ذرة فما فوق ذلك وما دون ذلك، وعدد ما في البحار من قطرة ماء، وعدد ما نبت على وجه الأرض من ورقة عشب، وعدد ما في الأرض من دابة، وعدد ما في الجبال من رمل، وعدد ما في الدنيا من تراب، وعدد ما في الدنيا من حصى، وعدد ما في الدنيا من صخر، وعدد ما في الدنيا من حديد، وعدد ما في الدنيا من نحاس، وعدد ما في الدنيا من فضة، وعدد ما في الدنيا من ذهب، وعدد ما في الدنيا من لؤلؤ، وعدد ما في الدنيا من زبرجد، وعدد ما في الدنيا من ياقوت، وعدد ما في الدنيا من زمرد، وعدد ما في الدنيا من عقيق، وعدد ما في الدنيا من مرجان، وعدد ما في الدنيا من كل شيء، وعدد ما في الدنيا من كل شيء، وعدد ما في الدنيا من كل شيء

out demons by prayer for the conversion of the Gentiles in the region of the Indians, yet he was not concerned about his own passions. That God-fearing person, admirable in wisdom of whom I spoke above says: "From the time that I began to study, my concern has been to know what is good and what is evil for myself and I am still lacking in this wisdom." Look at what he says about himself: "How foolish are they who suppose that they have achieved understanding by wearing monastic clothing and by reading books!"

78 /But so as not to frustrate the desire of our brother, I will offer him a doctrinal remedy concerning his passions. My brother, if one does not do the will of the passions they completely lose strength. Now lions by their nature are mighty, but by avoiding them their wicked ferocity becomes weak, even if it is still in them; so also by neglecting the will of the passions, the power of their wickedness is brought low. Again, by incitement and continual nourishment, the lions are fortified in the strength of their might; so by a person's doing the will of his thoughts, he incites them to be even stronger against him.

However, the one who has taken on himself the burden of getting rid of the passions, and has overcome and expelled them from within his mind, they no longer dwell in it like despots. Even if they pass through as wayfarers on the path of his heart, as long as he reproves them, they are easily gotten rid of. For as servants chased from the house of their master, they no longer have the freedom to enter according to their former custom; the boldness of these passions will be removed from the soul by their remaining outside of it, thereafter that person's mind will be tranquil in continual stillness. But what shall we say about the others who when thoughts multiply against them, instead of being occupied with reading, that through a good word their mind might be silent from disorderly thoughts, rather they think that they will relieve their heart from the vexation of its thoughts by means of much talking or by doing things? Do

ﺍﻟﻤﻨﻔﻌﺔ ﻭﺍﻟﺤﺎﻝ ﺍﻟﺘﻲ ﺍﻟﺘﻘﻰ ﺍﻟﺤﺮﻑ ﻭﺍﻟﺼﻮﺕ ﻓﺄﻗﻞ ﻣﺎ ﻳﻘﻊ ﺍﻟﺤﺮﻑ ﻣﻦ ﺍﻟﺼﻮﺕ ﻭﺃﻛﺜﺮ ﻣﺎ ﻳﻘﻊ ﺍﻟﺼﻮﺕ ﻣﻦ ﺍﻟﺤﺮﻑ ﻭﺍﻟﺤﺮﻑ ﻣﻦ ﺍﻟﺤﺮﻑ ﻭﺍﻟﺼﻮﺕ ﻣﻦ ﺍﻟﺼﻮﺕ

not think in this way, that by being occupied with things you will have found comfort for the mind, as if by your concentrating on them you might conquer your thoughts. Indeed, earthly thoughts are not able to remove the thoughts of the body. For even if by the distraction of things, you are relieved a little from the evil thought which troubles your mind, do not suppose that by being busy with the distractions the evil thought[175] will be overcome. Since it is re-
79 peatedly / aroused in you, know that your effort has not removed it. Therefore, when disorderly impulses are stirred up in our intelligence, let us not seek healing comfort from what is visible. There is no strength in the consideration of visible things so as to suppose that by them we can remove stirrings of sadness from our soul. But let us ask it of Christ, the thought of Him is mighty and able to overcome all impulses which are stirred up by the body's troubled will. For when the blessed Paul sought to admonish that through the intercession of Christ we are able to receive healing strength against our adversities, he said: "Let us then openly draw near to the throne of His grace and may we obtain mercy that we may find grace for assistance at the time of affliction."[176] For God alone is holy, with the holiness in which the worlds of glory take delight. May He grant us to receive wonder at His majesty in our soul, in a holy manner. To Him be glory forever, Amen!

[175] Evil thought (*ḥuššâbâ bîšâ*)): Evagrius *Keph* VI. 53; Macarius 333; Isaac Part I 5, 450; Isaac Part II XIV.18 (for plurals).

[176] Heb. 4:16.

ܫܡܫ ܥܡ ܐܡܪ: ܐܡܝܢ ܐ ܟܝ ܐܬܐ ܐܠܐ ܠܐ. ܐܬܬܚܙܐ
ܐܪܥ ܥܡܐ ܟܝܢܐ ܥܡ ܐܡܪ: ܐܫܬܟ ܐܠܐ ܡܫܡܫ ܐܬܪ
ܐܬܩܒܠ ܫܬܐ ܐܬܐ ܒܥܠܡ ܐܡܪ ܠܐ. ܡܬܚܙܐ
ܐܢ ܐܝܟܐ ܐܡܐ ܐܬܐ ܐܢ ܗܘ ܗܐ. ܟܠܡ ܐܝܟ
ܐܠܐ: ܐܬܪ ܫܡܫ ܡܠܟܐ ܕܐ ܫܠܡ: ܡܫܝܚ
79 ܐܬܐ ܠܐ \ ܫܡ. ܫܠܡ ܒܫܡ ܟܝ ܐܬܐ ܠܐ
ܐ ܡܐ: ܐܡ ܐܢ ܐܠܐ ܐܡܪ ܠܐ ܟܝ ܗܘ ܐܡ
ܐ ܐܬܐ: ܡܫܝܚ ܐܡܝܢ ܐܬܪ ܐܡܪ ܐ ܡܐ
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FOURTH DISCOURSE

80 The next time, after having prayed, we began by saying to him: You have stored excellent treasures in our souls through our acquaintance with your virtue. We praise and give thanks[177] to that One who gave you all this gift. But before hearing about another subject, so as not to confuse the terms, we wish to know what is the sense of the words, with references both to the body and to the soul, so that we might be more enlightened on the many variations[178] of virtue. Although we hear about humility, or about mercy, we would like to know if there is an order of humility or if there is variation in mercy as there is variation in sadness. For there is worldly sadness and there is a sadness for the sake of God. These are some of our questions for you.

The Solitary: Ask gladly about whatever is on your mind and in as much as our feeble self is able, we will ease your mind. What are the terms you wish to ask about? Arrange them in order.

Eusebius: We ask counsel concerning fear and sadness; on suffering and sorrow; on poverty; on mercy; on peace and on tranquili-
81 ty; on purity; on fasting; on / ministry; on sacrifices; on the offering; concerning the altar; on the descent of the Holy Spirit; on the church; on the priesthood; on charity;

[177] Praise and thanksgiving are integral to St. Ephrem's thinking. He says the lack of it caused Adam to fall since "he ate fruit and did not give praise." See Memra III.6 in Hansbury*, Hymns of St. Ephrem.* A similar reflection occurs in Ephrem's *Commentary on the Diatessaron* 19.4.

[178] Variations (*šuḥlâpê*).

ﺑﺎب

ﻣﺤﻤﺪ ﺑﻦ ﻋﺒﺪ ﷲ

80 ﺑﺎب ﻣﺤﻤﺪ ﺑﻦ ﻋﺒﺪ ﷲ ﺑﻦ ﺗﻮﻣﺮت ﻣﻬﺪي ﺻﺎﺣﺐ ﺍﻟﺰﻣﺎن ﻭﺍﻟﺪﻳﻦ ﻭﺍﻟﺨﻠﻴﻔﺔ ﺍﻟﻤﻌﺼﻮﻡ ﺍﻟﻤﻬﺪﻱ ﺍﻟﻤﻌﻠﻮﻡ ﺍﻟﻤﺸﻬﻮﺭ ﺍﻟﻤﺒﺸﺮ ﺑﻪ ﻓﻲ ﺍﻟﺘﻮﺭﺍﺓ ﻭﺍﻹﻧﺠﻴﻞ ﻭﺍﻟﻘﺮﺁﻥ ﻭﺍﻟﻤﺒﺸﺮ ﺑﻪ ﻓﻲ ﺍﻟﺴﻤﺎﻭﺍﺕ ﻭﺍﻷﺭﺽ ﻭﺍﻟﻤﺒﺸﺮ ﺑﻪ ﻓﻲ ﺍﻟﺒﺤﺮ ﻭﺍﻟﺒﺮ ﻭﺍﻟﻤﺒﺸﺮ ﺑﻪ ﻓﻲ ﺍﻟﺠﻮ ﻭﺍﻟﻤﺒﺸﺮ ﺑﻪ ﻓﻲ ﺍﻟﻤﻬﺪ ﻭﺍﻟﻤﺒﺸﺮ ﺑﻪ ﻓﻲ ﺍﻟﻠﺤﺪ ﻭﺍﻟﻤﺒﺸﺮ ﺑﻪ ﻓﻲ ﺍﻟﻤﻠﺤﻤﺔ

on yearning; on consolation; on joy; on the worship of God; on the course of justice; on stability; on the life of a recluse; on ties that bind; on liberation; on falling into sin; on sustenance; on vigilance; on sleep; on nearness to God; on union with Him; on longsuffering; on patience; on chastity; on virginity; on excellence; on holiness; on prayer; on stillness; on illness; on health; on the kingdom; on lordship: on humility; on pride; on laughter; on derision; on negligence; on despondency; on conflict; on valor; on victory; on defeat; on weapons; on war; on commerce; on treasure; on wealth; on want; on indigence; on fortitude; on gluttony; on greed; on resting the head; on freedom. We ask that you speak to us about these things, as to what is the sense of their distinctive appearance in the soul and in the body. For the fast at the level of the body is not the same as the fast at the level of the soul. Nor are possessions of the body the same as those of the soul. Joy at the level of the body is not the joy at the level of the spirit. Vigilance at the level of the body is not the vigilance at the level of the soul. And worldly servitude is not the same as the bondage of sin. But since when we speak we use the same terms, explain their meaning so that we not misunderstand what is said.

The Solitary: Keep these terms in mind and ask about each one of them.

82 Eusebius: I ask about the passion of fear, what / causes it? Does it come from the body or from the soul? If it is only of the body, why is fear of God found in human beings while it is not in animals?

الصوفي. الحكيم. الحاذق. الطبيب. الفيلسوف. الشاعر. الكاتب. الأديب. الخطيب. الفقيه. المحدث. المفسر. القاضي. الوالي. الأمير. الملك. السلطان. الخليفة. الإمام. الأستاذ. المعلم. المربي. المؤدب. المرشد. الهادي. الناصح. الواعظ. المذكر. القاص. الراوي. المؤرخ. النسابة. الأديب. الشاعر. الكاتب. الوزير. الحاجب. الكاتب. الترجمان. الرسول. السفير. الجاسوس. الشرطي. الحارس. الحاجب. البواب. الخادم. الطباخ. الساقي. الحمال. الفلاح. الراعي. الصياد. الحداد. النجار. البناء. الخياط. الصباغ. الدباغ. الحلاق. الكحال. الجزار. الخباز. الطحان. العطار. الصيدلاني. الصيرفي. الوراق. الناسخ. المجلد. الرسام. المصور. النحات. المغني. الموسيقي. الراقص. المهرج. المضحك. الساحر. المنجم. الكيميائي. الفلكي. الرياضي. الجغرافي. المؤرخ. الطبيب. الجراح. الممرض. القابلة. المرضعة. الحاضنة. المربية. المعلمة. الأستاذة. المحاضرة. الباحثة. المؤلفة. الكاتبة. الشاعرة. المغنية. الراقصة. الممثلة. المخرجة. المنتجة. الموزعة. المهندسة. المبرمجة. المحللة. المستشارة. الخبيرة. المديرة. الرئيسة. العميدة. الوكيلة. الأمينة. المشرفة. المراقبة. المفتشة. المحققة. الشرطية. الجندية. الضابطة. القائدة. الملكة. الأميرة. الخليفة. السلطانة. الوالية. الحاكمة. القاضية. المفتية. الواعظة. المذكرة. القاصة. الراوية. المؤرخة. النسابة. الأديبة. الشاعرة. الكاتبة. الوزيرة. الحاجبة. الكاتبة. الترجمانة. الرسولة. السفيرة. الجاسوسة. الشرطية. الحارسة. الحاجبة. البوابة. الخادمة. الطباخة. الساقية. الحمالة. الفلاحة. الراعية. الصيادة. الحدادة. النجارة. البناءة. الخياطة. الصباغة. الدباغة. الحلاقة. الكحالة. الجزارة. الخبازة. الطحانة. العطارة. الصيدلانية. الصيرفية. الوراقة. الناسخة. المجلدة. الرسامة. المصورة. النحاتة. المغنية. الموسيقية. الراقصة. المهرجة. المضحكة. الساحرة. المنجمة. الكيميائية. الفلكية. الرياضية. الجغرافية. المؤرخة. الطبيبة. الجراحة. الممرضة

But if it is of the soul, why do human beings fear adversaries? Indeed, the soul is stronger than adversaries. And since this word fear expresses the fear of God and the fear of the world, explain for us the differences.

The Solitary: The fear of the world is caused by the body, that is to say, fear of nights, fear and terror of things, fear of adversaries. The body is the cause of these fears because it is subject to them. The soul, however, while it is in the body, shares this fear even though fear is not of its nature since it is greater than any injuries, and there is no fear unless our nature is subject to all sorts of injuries. For example, one who is subject to another who is stronger than him is afraid of that person, but he is not afraid of one who is not stronger than him. Likewise the body, because it is subject to everything of this world, is under the fear of this world. But the soul, because its nature is not subject to injuries, is beyond the fear of the world. Now if fear is of the soul, how is it that animals, reptiles and everything else without a soul, trembles and is afraid of what harms it?

But the nature of the soul is free from times and changes of seasons, from the lack of sustenance, from the abundance of crops, from the harm of hail, from the lack of rain, from harsh weather, from dry air, from lack of dew, from heavy snow, from icy chill, from burning heat, from the affliction of diseases, from the exhaustion of hunger, from being mute, from blindness of the eyes, from lame feet, from paralysis of the hands, from headache, from occlusion of the nostrils, from blocked breathing, from the infirmities of
83 the body, from / the marks of leprosy, from the laying waste of elephantiasis. The soul is also free from illnesses of the inner parts of the body: enlargement of the spleen, constriction of the liver, an outpouring of bile, dysentery, the torment of asthma, renal distress,

ﺍﻭﻯ : ﺍﻟﻌﺎﺭﺽ ﺍﻟﻜﻞ ﺍﻟﻤﺴﻮﻯ ﺍﻟﻤﻌﻠﻮﻡ ﺣﻤﺎ : ﻭﺍﻟﺤﻖ ﻫﻮ ﺍﻟﺠﻮﺍﺏ ﺍﻟﻤﺴﻮﻯ ﺍﻟﻤﻌﻠﻮﻡ ﺣﻤﺎ : ﻫﻮ ﺍﻟﻤﻘﻮﻯ ﻟﻮ ﺍﻟﺘﺴﻠﻴﻢ ﺍﻟﻤﺤﻜﻢ ﻭﺣﺪﻩ ﺍﻟﻜﻞ. ﺍﻟﻤﻘﺎﻡ ﻫﻮ ﻣﻦ ﺍﻟﻤﺴﻠﻢ ﺍﻟﻤﻌﻠﻮﻡ ﺍﻭﻯ : ﺍﻟﻤﻘﺎﻡ ﺍﻟﻤﺤﻜﻢ ﺍﻟﻤﺴﻮﻯ ﺍﻟﻤﻌﻠﻮﻡ ﺍﻟﻤﺴﻠ

swelling of the stomach, frayed nerves, heaviness of the bones, damaged arteries, an oversupply of blood, the pain of bruises, headache, dropsy, the pain of kidney stones; with other external woes as well as the many inner ones: the feebleness of old age, losing strength, curvature of the spine, the dissolution of limbs. From various diseases: being stricken with fever, the disturbance of malarial fever, burning ulcers, gangrene and bodily decay, the smell of corruption. From the rumor of scandal, violent wars, upheavals in various places, earthquakes in various cities, the gloom of darkness, the sound of thunder, the sight of lightening, the slaying of wild animals, demonic possession, harm from evil spirits, terror from dreams, the power of the rulers of this world. The nature of the soul is free of all these things while the nature of the body is subject to them all.[179] Now without them there is no fear of the world. Why, then, did I narrate these things except to show the vanity of love for the body, when human beings love that which is subject to these things having all these masters placed over it? When it is time for them to be loosed from the body, and by their separation from it to be at rest from all these pains, they are grieved and they groan and are sorely pressed. But the soul which is strengthened by all these adversities has no one to turn towards it in love or joy. While enduring the subjection of the body to all these things, human beings
84 ought to rejoice / with their inner person which is above them. Not only, however, from these things is the nature of the soul freed, but it does not even need help from creatures. For it is not helped by the shining forth of the light, nor by restful sleep, nor by acquiring riches, nor by the authority of rank, nor by the satisfaction of eating,

[179] As noted by Blum, John is not the only Syrian author to use medical imagery, see Blum, "Mystology of John," 114. It remains to be seen whether or not this influence can be traced to Nemesius of Emesa given the earlier dating of his *On the Nature of Man* noted by Zonta, "Nemesiana Syriaca." Shem'on the Graceful, a medical doctor before becoming a monk, includes detailed medical imagery in his writings, see Mingana 63-66 for the English translation.

الحافظ عبد الرحمن بن أحمد الرازي عبد السلام صاحب عبد الحكم
الزكاة عبد السوء الغزو الغيث عبد الحدّث الحاج عبد الإنجاز
عبد الرّبيع الغيث عبد الحافظ السفر عبد الحقوق
عبد الحافظ. الوضوء الأعلام عبد الغيث الطعام عبد الحافظ
عبد الفقه الصلاة عبد الغزو الإنجاز عبد الحاج الحافظ
عبد الحديث المستشار عبد الحكم الأعلام عبد الغزو الرازي.
الفقه عبد السلام الحكمة عبد الصحة الصغير
الغزو عبد الحكمة الطويلة عبد الحافظ الغيث عبد الصحة
الحكم عبد السوق الفقه عبد الحافظ الغزو عبد
الحق عبد الحفظ عبد الغيث السوق عبد الحافظ
عبد الحفظ الله عبد الحفظ الإنجاز الصغير عبد الغيث الحفظ
عبد الواقع الكلمة عبد الغيث الطعام عبد الحافظ
الإنجاز عبد الحافظ. عبد الحكمة الزكاة عبد الحكم
عبد الحكم الحكم عبد الحكم الحكم عبد الحكم الحكم
الحكم

nor by the scent of perfume, nor by delightful music. And a nature which is not under the authority of this world, how can one place it under the fear of the world? Now the soul's fear, when it does not consider the body, as long as it is placed in the body and turns towards itself—this is the fear of error and the fright of ignorance. But when it turns towards the body, and soul and body are united in one purpose, the fear which a person has for the world is the fright and fear of the injuries which I have recounted.

As to fear towards God, when the soul and the body share one purpose, it is: the fear of judgment; the fright of punishment; quaking from the torture of Gehenna; the fear of provoking God's wrath. Then when the soul has an awareness greater than the body, this is its fear: that it might not be found worthy of the future majesty; that it be deprived of true wisdom; that it become a stranger to the mysteries of God.[180] This characterizes the passion known as fear.

Eusebius: You have spoken richly and splendidly. I do not think that anyone has spoken about these passions more profitably and intelligently.

The Solitary: Make a list of these terms which you have recited and give it to me and I will speak about them gradually as I am able.

Eusebius: We have understood the distinction in fear; now take
85 these terms and speak / about them to us.

[180] Mysteries of God (*râzaw(hy) d-alâhâ*): 1 Cor. 4:1; John Sol. Lavenant, *Dialogues* II.17; Isaac Part I 83; see Isaac Part II XXXV.7.

سألته عما إذا كان قد. أجابني أنه لا يعرف. الصحيح
هو أنه سأل معلمه: «ما الحكمة من الحكاية
التي لا تعلم؟» فقال له: «لو كنت تعلم لما
كان: إنها لا تنتهي إلا بما يعلمه الله وحده»
يعني الله. ما هو. فكيف يمكن إنهاء
يعني الله. ما هو. فكيف يمكن إنهاء
إنها ليست بيد أحد: «الحكاية لا يعرف أحد
الله»: الحكاية بيد الله. الحكاية لا يعرف أحد
الله ما هو: الحكاية إذا كانت حكاية ما فيها
يعني الله. الحكاية لا تنتهي حتى يموت
الذي يعرفها.

إذا كانت تعني أن الله: «لا أحد يعرف الله
يعرف إلا الله. إذن الله. ما هو: يعني الحكاية
لا يعرفها أحد إلا الله. لا يعرفها أحد إلا
الله. لا يعرفها أحد إلا الله. فإذا كانت
الحكاية لا تنتهي إلا بموت الله: الذي
يعرف الله الحكاية. فإذا ما هو الله
الحكاية. لا يعرف الحكاية إلا الله. فإذا ما هو
الحكاية. لا يعرف الحكاية إلا الله: الذي
يعرف الله الحكاية. الذي يعرف الله
الحكاية. فإذا ما هو الله. الحكاية ما
الله.

فهذه هي الحكاية الأخيرة. أنا أعرفها
أنها هي الحكاية الأخيرة التي أعرفها أنا
أنها هي التي لا تنتهي إلا بموت الله.
ليست أحد.

أنا أعرف أنها هي الحكاية. أنا أعرف أنها
أنا أعرف أنها هي الحكاية التي لا تنتهي
إلا بموت الله. أنا أعرف أنها هي الحكاية
التي لا تنتهي إلا بموت الله. أنا أعرف أنها
هي الحكاية التي لا تنتهي إلا بموت الله. 85

On sadness.

The Solitary: Sadness at the level of the body concerns what is visible. But sadness in indignation over sins has a virtuous sense which shares in the soul's knowledge. Whereas sadness which is not mingled with any sense of the flesh, bubbles up[181] in the stirrings of knowledge.[182] It occurs when one perceives the greatness to come, yet considers the human condition. Observing the glorious nature of the soul, one is saddened by the weak body in which one is a prisoner.

On the passion of sorrow.

When the passion of sorrow concerns the things of the world, it is at the level of the body. But when it is about faults and transgressions, its meaning turns towards its hope. Then, when it is about the affliction of the hidden person,[183] it is a virtue of knowledge.

On poverty.

Poverty at the level of the body is a lack of possessions and a diminution of the health of the senses. Now the poverty of possessions is outside of one, while the poverty of bodily health is in one's nature. Then, poverty at the level of the soul with regard to the world is the self-emptying of hateful thoughts, and this self-emptying enriches its knowledge. The poverty of its nature in this life is the diminution of knowledge, the lack of insight, the enfeeblement of understanding.

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[181] Bubbles up (*nabhâ*): Isaac Part II X.29.

[182] Stirrings of knowledge (*zaw'ê d-îda'tâ*): Philoxenus *Discourses*, p. 353; Hierotheos 10 (sing.); Isaac Part I 358; Isaac Part II XX.1,11.

[183] Hidden person (*barnâšâ kasyâ*): John Sol. Rignell *Briefe* (1941) 7; Isaac *Keph.* I.77.

الإحرام ١.

مصطلح يُطلق على النية التي يدخل بها المسلم في النسك، وعلى الهيئة التي يكون عليها من ترك المخيط والطيب وعقد النكاح وغيرها. والإحرام شرط لصحة الحج والعمرة عند جمهور الفقهاء، وواجب عند الحنفية. ويبدأ من الميقات المكاني أو الزماني المناسب لكل حاج، ويختلف باختلاف طريقه وبلده.

الاضطباع ٢.

مصدر اضطبع يضطبع، وهو إدخال وسط الرداء تحت العاتق الأيمن وإلقاء طرفيه على العاتق الأيسر، فيبقى المنكب الأيمن مكشوفًا. ويكون في طواف القدوم خاصة، وهو سنة عند الجمهور. وقد ورد في حديث ابن عباس رضي الله عنهما أن النبي ﷺ اضطبع في عمرة الجعرانة.

الأشواط ٣.

جمع شوط، وهو الدور الواحد حول الكعبة في الطواف، ويبدأ من الحجر الأسود وينتهي عنده. والأشواط سبعة في الطواف الركن والعمرة والقدوم، وستة في طواف الوداع، وأربعة في طواف التطوع. ويُعد الشوط صحيحًا إذا كان الطائف جاعل البيت عن يساره، وتم بانتهائه عند الحجر الأسود.

الإفراد ٤.

نوع من أنواع النسك يحرم فيه الحاج بالحج وحده، ثم يأتي بعد فراغه منه بعمرة مستقلة من أدنى الحل. وهو أفضل عند الشافعية والحنابلة، ويجوز عند المالكية والحنفية. ويتميز بأن القارن والمتمتع عليهما دم، بينما المفرد لا دم عليه إلا إذا تطوع.

On self-emptying.[184]

Self-emptying at the level of the body is the abandonment of possessions. At the level of the soul this requires being stripped of the passions.[185] Self-emptying at the level of the spirit is the ridding of opinions. In this world, we may renounce possessions and are also able to renounce passions, but the self-emptying of opinions occurs in the life after the resurrection.

On mercy.

86 Mercy at the level of the body: to give / alms; to help the weak; to nourish the hungry; to clothe the naked; to relieve the oppressed, etc. Mercy at the level of the soul: that one have compassion for wrongdoers; to forgive one's enemies; to have pity on one's oppressors; to do good to one's persecutors. Mercy at the level of the spirit: that one have mercy on those who have gone astray; to teach those who lack purpose; to lead the stubborn to true confidence and those who are estranged to closeness to God, the alienated to familiarity[186] with His mysteries and the lost to recovery; to preach hope to the hopeless. This is mercy at the level of the spirit which is accomplished within that hidden person; it is the manifestation of God's mercy towards human nature.

On peace.

Peace at the level of the body: to speak a word of reconciliation with one's enemy. Peace at the level of the soul is accomplished in the soul, that is, to be reconciled from the heart in peaceful simplicity, without a deceptive word and without subtle resentment.

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[184] Self-emptying (*msarrqûtâ*): see Disc. 1, note 13.

[185] Stripped of the passions (*šullâḥâ d-ḥaššê*): compare with Isaac Part II XXI.17.

[186] Familiarity (*bayâtyûtâ*): this term having the same implication of intimacy with God occurs in Isaac 3 III.6, IV.9; Isaac *Keph.* IV.55.

الاعتصام ١٨

الاعتصام: لغة: من العصمة: المنع. ومنه سمي الخيط الذي يشد على الإصبع: عصاماً. ومنه سمي الخيط الذي يشد على الجرح: عصاماً. وعصمت الدابة: منعتها من الجري. والاعتصام في الدين: التمسك بما أمر الله به. ومنه قوله تعالى: ﴿واعتصموا بحبل الله جميعاً﴾ [آل عمران: ١٠٣]. أي: تمسكوا بدينه.

الاعتصاب ١٨٦

86 الاعتصاب: في النسب: هو انفراد الذكر \ ١٨٦ ب بإحراز جميع المال: بأن لا يكون معه: صاحب فرض يأخذ جميع المال. وهذا معنى قولهم: هو الذي يأخذ المال كله: إذا انفرد. وهو الذي يأخذ ما فضل عن أصحاب الفروض: إذا كانوا. وهو الذي يسقط: إذا استغرقت الفروض التركة. وهو الذي يرث: بجهة واحدة: إذا انفرد. وبجهتين: إذا اجتمعتا فيه. وبجهات: إذا تعددت فيه. وهو الذي يحوز: جميع المال: إذا انفرد. وما فضل عن أصحاب الفروض: إذا كانوا. وهو الذي يحرز: المال: بنفسه. وبغيره: إذا كان معه غيره. وهو الذي يرث: مع غيره: إذا كان معه غيره. وهو الذي يرث: بالتعصيب: تارة. وبالفرض: تارة. وبهما: تارة. وهو الذي يرث: بالتعصيب: تارة. وبالفرض: تارة. وبهما: تارة. وهو الذي يرث: بالتعصيب: تارة. وبالفرض: تارة. وبهما: تارة.

العصبة ١٨٧

العصبة: في النسب: هو كل ذكر يدلي بنفسه بلا واسطة أنثى. أو بواسطة ذكر. أو بواسطتين ذكرين. أو بثلاث ذكور. أو بأربع ذكور. وهكذا. وهو الذي يأخذ: ما فضل عن أصحاب الفروض: إذا كانوا. وهو الذي يأخذ: جميع المال: إذا انفرد. وهو الذي يسقط: إذا استغرقت الفروض التركة. وهو الذي يرث: بجهة واحدة: إذا انفرد. وبجهتين: إذا اجتمعتا فيه. وبجهات: إذا تعددت فيه. وهو الذي يحوز: جميع المال: إذا انفرد. وما فضل عن أصحاب الفروض: إذا كانوا. وهو الذي يحرز: المال: بنفسه. وبغيره: إذا كان معه غيره. وهو الذي يرث: مع غيره: إذا كان معه غيره. وهو الذي يرث: بالتعصيب: تارة. وبالفرض: تارة. وبهما: تارة. وهو الذي يرث: بالتعصيب: تارة. وبالفرض: تارة. وبهما: تارة.

On tranquility.

Tranquility at the level of the body is the abolition of wars; countries at peace; submission without rebellion, without fighting to excel, without stealing possessions, without legal disputes, without judicial charges; cessation of calumny; no controversy about faith; concord that is in stillness, away from conflict. Tranquility at the level of the soul is a heart not troubled by thoughts; a mind not divided by its thoughts; a will which does not quarrel with itself; serene thinking which does not disturb the heart; gentleness of soul without distracting stirrings. Tranquility at the level of the spirit: a mind undivided concerning truth; a soul not confused by opinions; unity of the worlds,[187] indeed their concord; stirrings according to truth. This tranquility belongs to the life after the resurrection.[188]

[187] Unity of the worlds (*awyûtâ d-'âlmê*): this may refer to unity between microcosm and macrocosm. See also Lavenant, *Dialogues* 1, 49 where John speaks of the unity of the four elements which define man as microcosm. Lavenant suggests Nemesius as the source of this thinking in John. In Jacob of Serug, microcosm is much in evidence. Jacob probably also got it from Nemesius (Alwan, "Microcosme," 56). In Jacob microcosm *('âlmâ z'ûrâ*) is a "second world" in relation to macrocosm. Man is in fact the mediator at the heart of the two worlds according to Jacob, the bond of the worlds, *ḥzâqâ d'âlmê* (found frequently in Theodore of Mopsuestia), see Bou Mansour, *Jacques de Sarug I*, 71-72. Alwan quotes from homily IV on the Creation: "the world and man are two worlds,"l.330. According to Alwan this mention of two worlds in Jacob does not refer to the two worlds of Origen, material and noetic, he sees more the influence of Irenaeus, though Irenaeus does not use the term microcosm. See Alwan, "Microcosme," 55,71–72. For other aspects of human nature as composite in John Sol. see Lavenant, *Dialogues* III, V; see also *Soul* Disc. 2, note 100.

[188] See 'the place of tranquility' (*atrâ d-šainâ*) in John of Dalyatha, see John Sol. Disc. I, note 49.

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ﺍﺳﻢ ﻓﻲ: ﻟﻐﺔ ﻫﻮ ﻣﺎ ﻳﺪﻝ: ﺍﻟﻤﺴﻤﻰ ﺑﻪ: ﺍﻟﺸﻲﺀ ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﺯﻣﻦ: ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﺣﺎﻝ: ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﻣﻌﻨﻰ: ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﺣﺪﺙ: ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﻣﻜﺎﻥ: ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﺷﺮﻁ: ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﺟﻮﺍﺏ: ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﺗﻘﻴﻴﺪ: ﺑﺄﺣﺪ ﺍﻷﻣﻮﺭ: ﺍﻟﺘﻲ ﺫﻛﺮﻧﺎﻫﺎ: ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﺷﻲﺀ: ﻣﻦ ﻫﺬﻩ: ﺍﻟﺠﻬﺎﺕ: ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﺷﻲﺀ: ﻣﻦ ﺍﻟﺠﻬﺎﺕ: ﺍﻟﺘﻲ ﺫﻛﺮﻧﺎﻫﺎ: ﻭﻻ ﻳﺪﻝ: ﻋﻠﻰ ﺷﻲﺀ: ﻣﻦ ﻫﺬﻩ:

On purity.

Purity at the level of the body: cleansing of dirtiness; washing
87 the / parts of the body; clean clothing; pleasant fragrance. Purity of soul is being clear of bodily foulness; cleansing of the corruption of foul thoughts; purity of intentions; illumination of thoughts;[189] sound impulses. Purity at the level of the spirit is elevation above the world; forgetfulness of its affairs;[190] reflection on God; constant gazing on Him. But purity such as this belongs to the life after the resurrection.

On fasting.[191]

Fasting at the level of the body is hunger for food, restriction of provisions, thinning of fatness. Fasting at the level of the soul is to hunger and thirst for justice and to abstain from evil ways. Fasting at the level of the spirit is to abstain from the recollection of bad deeds and from reflecting on them and to abstain from the memory of hateful things. But this order, when hateful things do not come to our mind, belongs to the life after the resurrection.

[189] Illumination of thoughts (*nahḥîrûtâ d-ḥuššâbê*): see Isaac Part II VIII.25.

[190] Forgetfulness of its affairs (*lâ ʿuhdânâ d-sebwâteh*) compare with ʿ*uhdânâ d-sebwâteh*, see Isaac Part I 92, 145, 373, 526; Isaac Part II XXX.7; Isaac *Keph.* I 36, 47, II 55; Shemʿon the Graceful 305a; Dadishoʿ (Draguet) XIII.33.

[191] A contemporary of John Sol., Abba Isaiah, in a short treatise on monastic life shows the same tripartite pattern as John Sol. and includes a similar profound respect for fasting at each level. See Graffin, "Un inédit de l'abbé Isaie," 449–54. For extended reflections on fasting see Aphrahat III; Philoxenus Disc. 11; Shubhalmaran, *Book of Gifts* 8; Sahdona II 7.

פרשת וישב

87 וישב יעקב \ אלה תולדות יעקב: ויגש אליו יעקב ויאמר: בי אדוני \ ישב נא אתה: אלה תולדות יעקב. יעקב ועשו. ועשו הוא שנקרא אדום: ויגש אליו יעקב ויאמר: בי אדוני

On service.[192]

Service at the level of the body is the satisfying of its desires, the quest for possessions, the love of money. Service at the level of the soul is the search for life, the love of learning, the finding of wisdom, turning away from the body, solicitude for the soul. But service towards God at the level of the body requires vows and oblations, according to the custom of the Law of Israel which was bound by bodily service. Service towards God at the level of the soul consists in psalmody with feeling, and pure thoughts in a clear mind. Service towards God at the level of the spirit is wonder at Him,[193] and praising the greatness of His wisdom from the depth of the mind. This is too strenuous for this life and is reserved for the life after the resurrection.

On sacrifices and oblations.

Oblation at the level of the body: that one offer to God things which are outside of oneself. Oblation at the level of the soul: that
88 one / offer oneself to God by the sacrificing of one's body. An offering at the level of the spirit is the mystery of communion[194] with God and that one offer pure thoughts[195] at all times in prayer, bearing their stirrings of wonder for God.[196]

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[192] Service (*tešmeštâ*).

[193] Wonder at Him (*tehrâ d-alâhâ*): Isaac Part I 304, 305, 376, 492; Part II XX.10, 11; XXI.7; Isaac *Keph*. I 36, 47; II 55. Isaac calls *tehrâ d-alâhâ* "solitary knowledge" given in the way of life after the resurrection (Isaac Part I 304). On wonder, see Alfeyev, *Isaac the Syrian*, 241–48. See also Hansbury, " 'Insight without Sight'."

[194] Communion (*šautâputâ*).

[195] Pure thoughts (*ḥuššâbê dkayyâ*): Macarius 56; Sahdona I 107 (sing.); Isaac Part II XXXII.4; Dadisho' (Draguet) XIII.20.

[196] Stirrings of wonder for God (*zaw'ê d-tehrâ d-alâhâ*).

.لمعمعل ىلا

لمحر :ءاملعلاق مر لكمعم :لإلخو لمعمعل .لمعمعل ىلا لمحر :لعفو لمعمعل .لوعمعو لمعسو :لمتو :لمتو مر لمحر :لعفو لمعمعل .لوعمعو لمعسو :لمتو بلز حمو لمعسفلعم :لمعمعسو لمعمح :لمكعو لمعسو لمعبلخ مر لمعمعل .لعفو ىلا لمحكلخ :لإلخ لمعبلخ مر لمعمعل .لعفو ىلا لمحكلخ :لإلخ :ىلإعمإو لمعوعو لمر مر لمحوعمء رمل لإو :لمكل لمكو لمكو لمعمعل .لمء مرمح لمبلخ لمعمعل لمكو لمعمعل .لمء لسرح لمتو لمحعتعمء :لسو مء لإعمر :لمكل لمحعم :لمكلخ مر لإول :لمكل لمكو لمبسوإ لمعمعل لإو مرو :لربعو لعمعم حم ءلمحعم لمحو ىلا لمكإ سلملإ لإلخ لمعمح ؤلحو لمتمء :لمت حرمء حم مر لمسلسل .حر

.لمحوعمء لمتو ىلا

حرعم مسم رحكو لمحرز حم مرإو :لبلخ لمحوعم
حرعم لمكلل. لمكلل \ مسعمسم مء مرإو :لعفو لمحوعم. لمكلل 88
حمحو لمعفلعمو مء لإول :لمسوإ لمحوعم. ءلخو لمعسحم
لمكلخ لإول ىمعسقرم سكمقم لمقو لمعقس مرإوء :لمكل
.حرعم حرلعم ءلمكرم

Concerning the altar.

The altar at the level of the body is a type of the table of the Jews on which were placed the bodies of dead animals. The hidden altar[197] at the level of the soul is a mind fixed above itself, and reconciliation with God by virtuous deeds in remembrance of the sacrifice of Christ. The altar at the level of the spirit is a mind which is beyond any recollection of the world and in its knowledge it is accompanied by wonder[198] at God.

On hovering.[199]

Hovering at the level of the body is the hand's waving action, like Abraham who was driving away the bird of prey from alighting

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[197] Hidden altar (*madbhâ kasyâ*): Isaac speaks of an altar of prayer and prayer being sacrificed, see Part II XIV.20, XXI.4. On the heart as altar see *Book of Steps* 12.1–4; Isaac Part I 167. On the interior altar see Macarius 344. On the internal offering of prayer, see Brock "The Spirituality of the Heart," 93–115.

[198] Wonder (*temhâ*).

[199] Hovering (*rûḥâfâ*) from the verb *rḥf* as found in Gen 1.2. It occurs in the *Acts of Thomas* and in Aphrahat. Ephrem discusses how it is seen by some as an "activity of creation," in his "Commentary on Genesis," *St. Ephrem the Syrian Selected Prose Works*, 76–79. In his *Commentary on the Eucharist*, p. 224, Theodore of Mopsuestia uses *mrûḥâfin* to describe the action of the deacons with their fans. In his *Letters*, l. 6–7 (Rignell, 1941), John Sol. links *rûḥâfâ* with baptism saying that it is not the nature of the waters that renews us but *rûḥâfâ d-ḥaylâ kasyâ*. He also theorizes on the etymology of "seraphim" tracing it to *rḥf* for the rustling of wings, Lavenant, *Dialogues* p. 71. Narsai in his *Liturgical Homilies* speaks at length of this hovering as it occurs during the Liturgy, see Hom. XVII, 288–89. John's use of the term here would seem to point to both Scripture and the Liturgy to understand the action of the Holy Spirit in Christian life. A similar use may be found in Shem'on the Graceful in his "Consecration of the Cell of a Solitary," in Bettiolo, *Violenza e Grazia*, 136–37. For an analysis of *rḥf* in Scripture, Liturgy and outside the commentary tradition, see Brock, "The *ruaḥ elôhîm* of Gen 1:2," ch. XIV.

.ܫܡܥ ܠܐ

ܫܡܥ ܒܝܬ ܕܐܒܗ ܘܐܡܗ ܒܣܝܪ ܠܒ ܕܐܒܗ ܘܐܡܗ

on the divided parts.[200] Hovering at the level of the soul is an intelligence which maintains a virtuous recollection with which to shake impure thoughts from the mind. Hovering at the level of the spirit is a mind which moves towards God with marvelous stirrings.

On the church.

The visible church of our world is the multitude of persons, the assembly of people and their being joined with one another. The true church consists in agreement on belief[201] and unanimity of mind in one faith. The church at the level of the spirit is above our world. The Apostle called these heavenly assemblies "the church in heaven."[202] However, they are not called church because they dwell in particular places or come together in reunions with one another; rather, the real church consists in the understanding of truth by which they delight in the divine mysteries.

On priestly ministry.

Priestly ministry at the level of the body is when in a place or in a position, one fulfills the priestly office concerning things of the body according to the Law of the priests of Israel. The priesthood which is accomplished at the level of the soul occurs when the mind offers pure thoughts in pure intercession to God.

89 *On love and desire.*

Mutual love at the level of the body is the possession of the body with everything which is of the body. Mutual love of those at the level of the soul is the instruction of doctrine, the exercise of

[200] Gen. 15:11.
[201] Belief (*tar'ītâ*).
[202] Heb. 12:23.

ܠܡܚܟܝ ܡܢ ܐܢܫܐ ܠ: ܠܡܐܢ ܠܫܡܝ. ܠܝܟܐ ܐܡܪܐ ܠܐ ܠܡܚܟܝ ܡܢ ܐܢܫܐ ܠ: ܠܫܡܝ ܠܫܡܝ. ܐܢܐ ܡܢ ܐ̈ ܐܡܪ ܢܝܠ ܐܡܪ ܐܢܐ ܠ: ܐܬܐ ܠܢ ܘܐܠ ܐܡܪ ܐܢܐ ܠ: ܠܐ ܐܡܪ ܐܢܐ ܠ.

ܠܐ ܐܡܪ.

ܠ: ܠܐ ܐܡܪ ܐܢܐ ܠ: ܠܐ ܐܡܪ ܐܢܐ ܠ: ܠ: ܐ̈

wisdom. Mutual love of those at the level of the spirit is divine love,[203] their great glory and the knowledge concerning their hope. Now one who loves God because of these visible things, his love is at the level of the body. Whoever loves God because of promises, his love is at the level of the soul. But that one might love God uniquely for Himself without anything besides Him, this is love at the level of the spirit. This love is reserved for us in that way of life after the resurrection.

On consolation and joy.

Consolation and joy at the level of the body: riches, health, soundness, beauty, etc. Consolation at the level of the soul: good conversation, reading books, finding wisdom. Consolation at the level of the spirit: expectation of the resurrection, hope in God, knowledge of the world to come. Truly, this joy is not in this life but is reserved for us in the life after the resurrection.

On worship.

Worship at the level of the body means kneeling, inclining the back, bowing down on the ground. This obeisance is the same towards God and towards human beings in its appearance. But because it is not right to reverence human beings and God in the same way, the teaching of the Gospel requires of us an adoration more excellent than that of the body: "Those who worship God must worship Him in spirit and in truth."[204] Now adoration at the level of the spirit in this life requires a mind passionate in mental supplication and a heart which implores with groaning.

Otherwise, concerning the rest of the titles, so as not to mention
90 these three distinctions about every one of them, / what we have said specifically about the body, the soul and the spirit, is sufficient.

[203] Divine love (*ḥubbâ alâhâyâ*): see Disc. 1, note 62.

[204] John 4:24.

ܠܗ ܐܝܟ ܕܐܢܐ ܐܡܪ ܠܟ ܕܐܢܬ ܗܘ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܚܝܐ ܕܐܬܐ ܠܥܠܡܐ. ܐܡܪ ܠܗ ܫܡܥܘܢ ܠܗ ܐܦ

For the remaining ones, understand them within the context of the excellent way of life of the soul. A profitable course, my beloved, is the search for wisdom. Profitable reclusion is a mind which is not distracted by bad things. Harmful bonds are the senses which do not pursue wisdom. Refreshing relief comes from a mind which is not bound by desires. Turning away from the height of knowledge is the ruin of the soul. The rising of the soul occurs when it stands through the authority of its freedom. Mental vigilance yields excellent meditation.[205] The soul's sleeping results in the suppression of good reflection. Nearness to God comes from obedience to the commandments. Communion[206] with God is adhesion to His love. Patience in afflictions offers respite from sufferings. Continuance in study provides a treasure of merchandise.[207] A modest mind shows mental dignity. True virginity is found in the soul which is not yoked to the love of the body.

The splendor of the heart is its non-inclination towards the world. Bodily humility is a moderate look with a peaceful reply. Humility of the soul occurs when it intentionally sets itself beneath everyone. Request for those things which are invisible is spiritual prayer.[208] Bodily stillness is the cessation of speech. Stillness of the soul is a mind which does not quarrel with its thought. Spiritual stillness is that a soul should not invent opinions. True lordship is the subjection of bad impulses. Bodily pride is boasting about possessions; pride of soul is boasting about knowledge. Laughter of the soul is a mockery. Virtuous strife is the war against the passions. Real valor is the victory over bad thoughts. The victory of the soul is true majesty. The garment of wisdom is the mind's armor. Learning about virtuous things is a salutary pursuit. Lasting wealth, the hidden treasure of the soul. Heroism worthy of praise is that a person /
91 conquer his evil will. For even demons are able to carry the weight of things, their strength can overthrow walls and kill people,

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[205] Excellent meditation (*hergâ šappîrâ*): see Isaac Part I 138, 435; Part II VII.1.

[206] Communion (*šautâputâ*).

[207] Merchandise (*têgurtâ*): 1 Tim. 6:5–6; John Sol. *Letter to Hesychius* 59; Sahdona I 92; Isaac Part I 9, 96, 177, 216, 297, 355, 408; Isaac Part II XIV.7, XXXIV.6.

[208] Spiritual prayer (*ṣlôtâ ruḥânâytâ*): see John Sol. *Prayer* 1, and other 7th century East Syrian writers, such as Isaac Part I 168, 170, 175, 519. For *ṣlôtâ d-ruḥ*, see Sahdona III 21; Isaac Part II XXXII. 4; Dadisho' (Draguet) XV 40.

ﻓﻲ آﺧﺮ ﻣﺤﻤﺪ :ﻣﻌﻨﻰ ﻣﻜﻤﻞ ﻟﻬﺬﻩ .اﻟﻤﻮﺟﺰ اﻟﻤﺒﻴﻦ اﻟﺬي ﻟﻢ ﻳﺤﺘﺞ :ﻣﻦ اﻟﺤﺪ :ﻣﺤﺘﺮﻣﺎ ﻣﻌﻈﻤﺎ ﻟﻠﻮﺣﻲ .ﻟﻤﻌﻨﻰ ﻟﻴﻼﺣﻆ ﻣﺤﻤﺪ ﻟﻴﺤﺒﻪ ﻣﺤﻤﺪ .اﻟﻤﻌﻈﻢ .ﻣﺤﻤﺪ ﻟﻴﻼﺣﻆ :ﻣﻌﻨﻰ ﻣﺎ ﻓﻲ ﺣﺘﻰ ﻟﻢ ﻳﻜﻦ ﻟﻪ ﻣﻦ ﻳﺤﺒﻪ .اﻟﻤﻌﻈﻢ ﻣﺤﻤﺪ ﻟﻴﻼﺣﻆ :ﻣﻌﻨﻰ ﻟﻢ ﻳﻜﻦ ﻟﻪ ﻣﻦ ﻳﺤﺒﻪ ﻣﻦ اﻟﺨﻠﻖ .اﻟﻤﺨﺘﺎر ﻟﻬﻢ ﻟﻢ ﻳﻜﻦ :ﻣﻌﻨﻰ ﻣﺎ اﻟﻤﺨﺘﺎر .ﻟﻬﻢ ﻣﻦ اﻟﻤﺨﻠﻮﻗﻴﻦ ﻟﻠﻤﺨﻠﻮﻗﻴﻦ .ﻟﻬﻢ ﻣﺎ اﻟﻤﺨﺘﺎر :ﻣﻌﻨﻰ ﻣﺎ اﻟﻤﺨﺘﺎر

but they do not wish to overcome their malicious envy. Strength of soul, my beloved, is this: on hearing heretical opinions, the soul is not scandalized and does not hate those who affirm the opinions. Now if it hates, this is weakness of soul, and as the body is wounded by a blow so the soul is weakened by scandal. When gluttony and avarice are mixed with a carnal mentality, one cannot get enough of the misfortunes of others, whereas the natural insatiability of the soul is not satisfied except by the exercise of wisdom. Thirst for spiritual mysteries[209] is the delight of the New Life.[210] While with corporeal delight, one is not satiated by the excellent foods of this world, in that world to come one is never sated by its wisdom. It is spiritual delight[211] which refreshes and gladdens the inner person.[212] Freedom at the level of the body: lack of disparagement or falsehood, together with a truthful word and that one believe what has been handed down to him (with regard to doctrine). Freedom at the level of the soul: detachment from the body and not submitting to the thought of the flesh. Although, my beloved, this is not the freedom of life which follows the resurrection if it is still subject to roving passions because of its curiosity.

For a soul, which is not detached from everything and has not become like God in its mind, is not yet worthy of the freedom of Christ which lies not in the desire for visible things nor in the distractions of curiosity. For if the soul is detached from the passions of the body yet yields to passionate and distracted thoughts, in another way it has laid a yoke of slavery on itself. And while being detached from the will of the body, again is subject to the world by its
92 curiosity. / Then the soul also becomes afraid lest through this curiosity it remain in error. Indeed, unless the search for distraction has ceased, fear will not cease. But in spiritual freedom there is no subjection to the remembrance of the world nor memory of the creature; no wandering among the elements or investigation of their composition nor desire to understand them; no love of earthly

[209] Spiritual mysteries (*râzê ruḥânê*): see Disc. 3, note 116.

[210] New Life (*ḥayyê ḥadtê*): see Disc. 1, note 33.

[211] Spiritual delight (*bussâmâ ruḥânâ*): Isaac Part I 13; Isaac Part II XIV.5; Isaac *Keph*. IV.48.

[212] Inner person (*barnâšâ gawwâyâ*): see Disc. 1, note 26.

الحمد لله رب العالمين: الحكماء العلماء الناصحون
لعباده. الذين هم أعلام الهدى ومصابيح الدجى. بهم
يهتدي الضال في الفلاة. ويستدل الحائر في الظلمات.
وبهم يعرف الحلال من الحرام. والحق من الباطل.
والصدق من الكذب. والصحيح من السقيم. والنافع
من الضار. والصالح من الفاسد. والخير من الشر.
والهدى من الضلال. والرشد من الغي. والسعادة
في الدنيا والآخرة. والنجاة من الهلكة. والفوز
بالجنة. والنعيم المقيم. أما بعد: فإن العلم
أشرف ما اكتسبه الإنسان. وأجل ما تحلى به
الإنسان. وأعظم ما تنافس فيه المتنافسون. وأكرم
ما تفاخر به المتفاخرون. وأحق ما تواصى به
المتواصون. وأولى ما تواخى عليه المتواخون.
وأحرى ما تعاون عليه المتعاونون. وأجدر ما
تكاتف عليه المتكاتفون. وأخلق ما تكاثف عليه
المتكاثفون. وأقمن ما تعاضد عليه المتعاضدون.
وأدنى ما تساند عليه المتساندون. وأقرب ما
تعاقد عليه المتعاقدون. وأوجب ما تحالف عليه
المتحالفون. وأولى ما تعاهد عليه المتعاهدون.
وأحق ما تواثق عليه المتواثقون. وأجدر ما
تعاقد عليه المتعاقد

wisdom and no opinions about this wisdom.[213] This freedom is not subject to error but is the real freedom of Christ which is the very kingdom of the ages, for it is this same freedom which the ages are going to receive. We also, my beloved, pray and earnestly entreat that God make us worthy of it in His mercy and in His loving kindness, by that commingling with eternal glory.

On this account, my beloved, let us approach the excellent order of the inner person's ascetic conduct.[214] Let us avoid contact with the hateful things which are detestable to God. Let us not let our mind dwell in realms of thoughts where there is no peace from the strife of war, rather let us make our soul dwell in a luminous place[215] where there is nothing adverse to its peace. May we not let the mind loose in reflections which are reasoned outside of the will of God. Rather let us apply our understanding to reflection on the knowledge of the Lord of all.[216]

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[213] This is another aspect of the early Syriac rejection of distraction, curiosity, disputation or investigation in the life of faith which Ephrem writes about with such insistence in his struggle against Arian intellectualism: *bṣâtâ*, search into; *'uqâbâ*, investigate; *drâšâ*, dispute. Likewise Jacob of Serug objects to 'investigation' seeing it as an obstacle to wonder (*temhâ* / *tehrâ*) and its capacity for revelation. See Hansbury, " 'Insight without Sight'."

[214] Inner person's ascetic conduct (*dubbârâ d-barnâšâ gawwâyâ*): see Disc. 1, note 20.

[215] Luminous place (*atrâ šapyûtâ*): place (*atrâ)* and place of *(atrâ d-)* occur in John the Sol. and in East Syrian writers such as John of Dalyatha, in his *Letters* and very often in his *Homélies*. These occurrences of *atrâ* may be due to an Evagrian influence. Evagrius (*ca* 345–399) saw the purified mind as the "place of God" from Exodus 24.10–11 (LXX). Shifting from Sinai to the human mind, he also speaks of the "place of prayer," internalizing the "place of God" within the person. See Columba Stewart, "Imageless Prayer," 173–204. Golitzin analyzes another perspective: the occurrence of *atrâ* in Aphrahat also giving its linguistic history including *maqom* in the Hebrew Bible as the place of divine manifestation and as a "stand-in for God himself." In the Hekhalot literature *maqom* is used as a divine name. See Alexander Golitzin, "The Place of the Presence of God," 1–31. On *atrâ* see also his "The Image and Glory of God," esp. 338, 352–359. On *šapyûtâ* see Bunge "Le lieu de la limpidité," 7–18. For further examples of *atrâ d-*, see Joseph Hazzaya, *Lettre* 22, 99, 100, 102, 104, 133, 143, 147, 148. On *maqom* in Jewish sources see Urbach, *The Sages*, ch. IV, 66–79.

[216] Lord of all (*mârê d-kul*): see Disc. 1, note 6.

ﺍﻟﺒﺘﻪ: ﻻ ﻫﻤﺎ ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﻻ ﺍﻟﻤﺤﺎﺳﺒﻮﻥ: ﻻ ﺍﻟﻤﺤﺎﺳﺒﻮﻥ: ﻻ ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﻻ: ﻻ ﺍﻟﻤﺤﺎﺳﺒﻮﻥ ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﻻ ﻫﻤﺎ ﺍﻟﻤﺤﺎﺳﺒﻮﻥ: ﻻ ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﻻ. ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﻣﻊ ﺍﻟﻤﺤﺎﺳﺒﻮﻥ ﻻ ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﻣﻊ ﺍﻟﻤﺤﺎﺳﺒﻮﻥ: ﻻ ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﻣﻊ ﻣﻊ: ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﺍﻟﻤﺤﺎﺳﺒﻮﻥ ﻣﻊ ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﻣﻊ ﺍﻟﻤﺤﺎﺳﺒﻮﻥ: ﻻ ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﻣﻊ ﺍﻟﻤﺤﺎﺳﺒﻮﻥ ﺍﻟﻤﻌﺎﻭﻧﺎﻥ ﻣﻊ ﺍﻟﻤﺤﺎﺳﺒﻮﻥ:

Let us not be negligent, thereby hindering our life from the world of beautiful things. Avoid hidden sloth in which there is no true vision. Let us not allow the uncleanness of sin into our soul lest it be disfigured by the loss of spiritual beauty. Let us cleanse our heart's concern from the foulness of worldly concern. Let us not disparage our soul's impulses[217] by submitting to bodily pleasure. Let us reconcile with God by the establishment of His will in us. Let us not become alienated from the love of His laws by the love of sinful works. Let us acquire open confidence before Him by bearing afflictions for His name. Let us not set ourselves under the indictment of His justice through the contempt of transgressing His law. Let us raise our life from punishment by the observance of the
93 commandments of a just Lord. Let us not lose the adoption of sons / by our estrangement from God. Let us endeavor to become heirs of the promises of the Father by contempt for what passes away. May the attention of our heart not focus on thoughts of visible things. Let us love to dwell continually upon the things which are not set forth before the sight of our eyes. Let us not be bound by things from which we can be loosed. Let us seek the bonds which bind our senses to the love of God so that when we are released from a body full of passions, we may be found in the place of rejoicing in God. To Him be the glory forever! Amen.

[217] Soul's impulses (*zaw'ê d-napšâ*): see Disc. 3, note 148.

ﻻ ﺃﺭﻯ ﺃﻥ ﻫﺬﻩ ﺍﻟﻤﺴﺄﻟﺔ ﻭﻫﺬﻩ ﺍﻟﻤﺴﺄﻟﺔ ﻣﻦ ﺍﻟﻤﺴﺎﺋﻞ ﺍﻟﺘﻲ ﻳﻨﺒﻐﻲ ﺃﻥ ﻳﺘﻜﻠﻢ ﻓﻴﻬﺎ ﺍﻟﻤﺘﻜﻠﻤﻮﻥ. ﺍﻟﺘﻌﻠﻴﻞ ﺑﺄﻥ ﺍﻟﻤﺎﻝ ﻻ ﻳﻘﺒﻞ ﺍﻟﻘﺴﻤﺔ. ﻭﻻ ﻳﺼﺢ ﺍﻟﺘﻌﻠﻴﻞ ﺑﺄﻥ ﺍﻟﻤﺎﻝ ﻻ ﻳﻘﺒﻞ ﺍﻟﻘﺴﻤﺔ ﻓﻲ ﺣﻜﻢ ﺍﻟﻤﻨﻔﻌﺔ ﻭﺣﺪﻫﺎ. ﻭﻟﻮ ﺃﻗﺮ ﺑﻌﻀﻬﻢ ﺑﺄﻥ ﺍﻟﻤﺎﻝ ﻻ ﻳﻘﺒﻞ ﺍﻟﻘﺴﻤﺔ ﻓﻲ ﺣﻜﻢ ﺍﻟﻤﻨﻔﻌﺔ ﻭﺣﺪﻫﺎ ﻟﻢ ﻳﺼﺢ ﻫﺬﺍ ﺍﻟﺘﻌﻠﻴﻞ. ﻭﻫﺬﺍ ﻣﺎ ﻳﻈﻬﺮ ﻟﻲ ﻭﺍﻟﻠﻪ ﺃﻋﻠﻢ. ﻭﻟﻮ ﺳﻠﻤﻨﺎ ﺃﻥ ﺍﻟﻤﺎﻝ ﻻ ﻳﻘﺒﻞ ﺍﻟﻘﺴﻤﺔ ﻓﻲ ﺣﻜﻢ ﺍﻟﻤﻨﻔﻌﺔ ﻭﺣﺪﻫﺎ ﻟﻢ ﻳﺼﺢ ﺍﻟﺘﻌﻠﻴﻞ ﺑﺄﻥ ﺍﻟﻤﺎﻝ ﻻ ﻳﻘﺒﻞ ﺍﻟﻘﺴﻤﺔ ﻷﻥ ﺍﻟﻤﻨﻔﻌﺔ ﻻ ﺗﻘﺒﻞ ﺍﻟﻘﺴﻤﺔ ﻭﻫﺬﺍ ﻣﻤﺎ ﻻ ﻳﺨﻔﻰ. ﻭﻟﻮ ﺳﻠﻤﻨﺎ ﺃﻥ ﺍﻟﻤﻨﻔﻌﺔ ﻻ ﺗﻘﺒﻞ ﺍﻟﻘﺴﻤﺔ ﻓﻲ ﺣﻜﻢ ﺍﻟﻤﺎﻝ ﻻ ﻳﻘﺒﻞ ﺍﻟﻘﺴﻤﺔ

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